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THE

# WOODSTOCK LETTERS

VOL. XXIX. No. 2.

## ON THE SPIRITUAL EXERCISES AND HOUSES OF RETREAT.

AN APOSTOLICAL LETTER OF OUR HOLY FATHER, WITH AN ENCYCLICAL OF FATHER GENERAL.

### I.

*Father General Exhorts Ours to study the Exercises and points out the way.*

REVEREND FATHER IN CHRIST,
P. C.

Together with this letter I have ordered to be forwarded to Your Reverence an Apostolic Letter in which our Holy Father Leo XIII. bestows a splendid eulogy on the Spiritual Exercises of our Blessed Father and Founder, and honors with extraordinary expressions of affection those provinces of the Society that have established houses in which, at different times of the year, Catholic working men are received for the purpose of making the Spiritual Exercises. This Apostolic Letter of the Sovereign Pontiff carries of itself such weight and authority that it would be superfluous on my part to urge Ours by additional motives to follow the example of the above-mentioned provinces and establish, if possible, similar houses of retreats.

Rather would I seize this opportunity to address to all Ours an earnest word of exhortation, asking them carefully to consider how important it is that they learn to use the God-given instrument of the Exercises with such aptitude and wisdom as to reap from them the wonderful and almost incredible harvests which it was the happiness

of our forefathers ever to reap from them. For the Spiritual Exercises are the domestic equipment of the Society, furnished from on high to our Holy Founder and entrusted to her as a special and singular gift for the purpose of attaining, with unfailing efficacy, her twofold end. But in order to test their marvellous power, both for our own good and for the good of others, we should be able to handle these arms with that skill and dexterity with which our Holy Father Ignatius would have had us handle them when he bequeathed them to us. It would surely be unseemly if we were satisfied to go to the school of the Exercises at intervals only, and acquire a merely superficial acquaintance with them; nor is it enough if in retreats we follow the guidance and inspiration of the divine book as it were from afar.

No! we must bestow upon the Book of the Exercises intense study, prolonged thought and reflection; we must unfold to ourselves and thoroughly grasp the deep meaning of the words; we must understand not only the general and final end and object of the Exercises as a whole, but also the particular end of each week, nay of each individual exercise, and the power and efficacy that belong to each meditation; we must have a clear perception of the motives by which the affections are to be inflamed and the will set in motion to the proposed end; we must discover the links holding together all the truths so closely that one depends upon another and all mutually support and strengthen one another; we must not overlook or slight any of the additions, annotations and the other instructions in which there is found a marvellous power for the attaining of the fruit of the Exercises with the greatest fulness and security; in a word, we must search and explore every corner of this heavenly gold-mine: the greater the wealth you have already brought to light, the richer the treasures you will yet discover. Hence in our retreats we should follow the guidance of St. Ignatius with the utmost faithfulness and loyalty; and scruple to depart in any thing from his method, order, thoughts, I had almost said from his very expressions.

Now all this demands long and serious and untiring study: wherefore our Institute again and again insists that those who are to give the Exercises be men of well known and proved spirituality, who have themselves first made trial of the Exercises and experienced in themselves their power and sweetness; who have been carefully trained to give them with skill and knowledge; who have

read the book through and devoted to it lengthy and mature reflection, and keep on reading it frequently and always have it at hand; who seek advice of other experienced men; men, in a word, who strive with all their might to make the Exercises thoroughly their own.

If Ours devote themselves to this study with such intense zeal as to become inflamed with the sacred fire of the Exercises, we shall not have to deplore any longer, what hitherto we have often had to deplore, that those who give the Exercises, read and develop pious meditations and propose to their hearers certain spiritual exercises, which are indeed not wholly without fruit, but are by no means the Spiritual Exercises of St. Ignatius and do not produce those extraordinary fruits of reformation and holiness of life which our forefathers always reaped from them. Let our Fathers remember, I pray them, that our Blessed Father, who above all things shone by humility and modesty and thought and spoke with such reserve of himself and all that concerned him, nevertheless in his letter to Emmanuel Miona did not hesitate to declare that of all things on earth the Spiritual Exercises were the best means conceivable whether to promote most speedily one's own perfection, or to draw many others away from vice and lead them on to every virtue and to the summit of perfection.

I commend myself to your Holy Sacrifices.

Your Reverence's Servant in Christ,

LEWIS MARTIN, S. J.

*Rome, March 1, 1900.*

## II.

*His Holiness shows the power of the Exercises and praises especially the Houses of Retreat.*

TO OUR BELOVED SON, LEWIS MARTIN,

GENERAL OF THE SOCIETY OF JESUS,

LEO XIII. POPE.

*BELOVED SON, HEALTH AND APOSTOLIC BENEDICTION.*

The experience of three hundred years as well as the testimony of all men who have during the same period been most distinguished for their knowledge of spirituality and the holiness of their lives, have shown the power of the Spiritual Exercises of St. Ignatius in promoting the salvation of souls. But aside from this, the Exercises speak for themselves. For the inroads of er-

ror into the lives of men must be attributed to the fact that the divine truths which alone are capable of checking evil passions, are forgotten and obscured in the soul. Now the peculiar power and merit of the Exercises lie in this that they shed new light upon those truths and as it were wake them into life again. And since public morality has its root in private morals, there can be no doubt that those retreats in which we employ ourselves in the meditation of heavenly truths, redound as much to the welfare of the commonwealth as of individuals.

This has been wisely understood by some members of the Society of Jesus, particularly in France and in Belgium.

Observing, as they did, that no class of society, in our day, is so much exposed to the treacherous assaults of the wicked as that of working men, they have established houses of retreats and have thrown them open chiefly for the benefit of working men. On learning of this undertaking and the happy results already obtained by it, we have been filled with the greatest joy. For as the acts of our Pontificate go to show, we have been convinced that neither the last nor the least of our cares should be bestowed upon the welfare and improvement of working men. Therefore we do not wish that the noble efforts of those members of the Society should go without their just meed of praise and we pray God with all our heart to bless them abundantly. Nay more, we desire to see this splendid zeal more and more enkindled among them so that what has been happily inaugurated in France and in Belgium, may with like results be extended to the other nations.

Do you, therefore, Beloved Son, make known to the religious whom you govern, these our sentiments of good will and gratitude, to those especially who already labor so strenuously in the aforesaid work. To them and to the whole Society of Jesus, as a mark of our affection and an earnest of heavenly graces, we lovingly impart in the Lord our Apostolic Benediction.

Given at Rome, at St. Peter's, on the eighth day of February, 1900, the twenty-second year of our Pontificate.

LEO XIII. POPE.

Reverende in Christo Pater,
P. C.

Una cum hac epistola perferri jussi ad R^m^ V^m^ Apostolicas Litteras, quibus Sanctissimus Dominus Leo P. P. XIII. Spiritualia beati Parentis et Conditoris nostri Exercitia præclaris cumulat laudibus ; amplissimisque paternæ caritatis significationibus prosequitur Provincias illas, quæ domos statuerunt, quo pluries per annum in sacrum Exercitiorum secessum christianos operarios reciperent. Quæ Summi Pontificis litteræ tantæ per se sunt auctoritatis et ponderis, ut abs re foret alia Nostris incitamenta addere, ut ceteræ etiam Provinciæ earum exempla imitentur, et hujusmodi Exercitiorum domos pro viribus excitandas curent.

Hanc potius occasionem nactus, Nostris omnibus enixe commendatum volo, ut diligenter considerent, quantopere intersit divino hoc Exercitiorum adiumento apte sapienterque uti, ut ex iis egregii illi referantur fructus, quos pene incredibiles majores nostri se nunquam non collegisse gratulati sunt. Sunt enim hæc domestica Societatis arma, Ignatio Conditori divinitus suppeditata, et Societati nostræ proprio singularique dono demandata, ut duplicem finem suum certa invictaque vi consequeretur. Verum, ut miram eorum efficaciam et in nostrum et in aliorum bonum experiamur, oportet, ut hæc arma ea peritia et arte tractentur, qua Ignatius pater tractanda transmisit. Nec enim nos contentos esse decet, si Exercitiorum magisterium interdum leviter attigerimus, ac summis veluti labiis degustaverimus ; nec satis est in sacris recessibus divini illius libri ductum auspiciumque veluti ex longinquo sequi. Sed necesse est Exercitiorum librum summo studio persequi, perpendere, meditari ; altissima verborum sensa evolvere ac penitus pervadere ; communem ac supremum omnium Exercitiorum finem, proprium cujusque hebdomadæ, immo etiam suum cujusque singularis exercitationis pernoscere ; intimam, quæ cuique meditationi inest, vim assequi ; perspectas habere causas, quibus potissimum affectus movendi, et pertrahenda est voluntas ad finem propositum ; perscrutari nexum, quo veritates omnes tam arcte inter se conjunguntur, ut una ab altera dependeat, omnesque sese invicem suffulciant et communiant ; nihil prætermittere aut parvi facere ex additionibus, adnotationibus ceterisque documentis, quorum mira est vis ad Exercitiorum fructum plenius certiusque assequendum ; omnes denique divinæ istius aurariæ latebras explorare et rimari ; in qua, quo majores divitias effoderis, tanto ditiores deteges thesauros. Ad hæc necesse est in sacris recessibus Ignatium ducem tanta fide ac fidelitate sequi, ut ab ejus ratione, ordine, sensis ac, pene dixerim, verbis recedere religioni ducam.

Quæ quidem omnia studium postulant diuturnum, impensum, indefessum ; adeoque passim Institutum nostrum hortatur, ut, qui tradituri sunt Exercitia, sint homines rerum

spiritualium usu apprime perspecti; eadem Exercitia ipsi primum usu gustuque probaverint; in iis scite periteque tradendis sollerter exerceantur; totum Exercitiorum librum diu ac mature perlegerint atque expenderint, immo illum sæpe legant et præ manibus habeant; res conferant cum aliis peritis; nihil denique intentatum relinquant, ut Exercitia ipsa sibi velut in succum et sanguinem convertant.

Si Nostri diligenti huic studio impensa voluntate se dedant, ita ut sacro Exercitiorum igne corripiantur; non amplius dolere erit, quod hucusque non raro doluimus, eos, qui sacros recessus moderantur, pias quidem commentationes pervolvere, ac spirituales quasdam exercitationes proponere, nec eas sane fructu destitutas, minime vero Spiritualia Exercitia sancti Ignatii, et cum eximiis illis vitæ emendationis et sanctitatis fructibus, qui apud majores nostros ex Exercitiis semper consequi consueverunt. Meminerint, quæso, Patres, beatum Parentem nostrum, qui humilitate ac modestia inprimis enitebat, et de se ac suis omnibus tam demisse sentiebat et loquebatur, nihilominus in sua epistola ad Emmanuelem Miona affirmare non dubitasse, Exercitia Spiritualia esse id, quod in hac vita cogitari posset optimum tum ad propriam perfectionem incitato cursu provehendam, tum ad alios multos sive e vitiis retrahendos, sive ad virtutem omnem absolutamque perfectionem adducendos.

Commendo me SS. SS.

R^ae V^ae Servus in Xto.

Ludovicus Martin, S. J.

Romæ, 1 Martii, 1900.

Dilecto Filio

Ludovico Martin, Præposito Generali, Soc. J.

LEO PP. XIII.

*DILECTE FILI,*
*SALUTEM ET APOSTOLICAM BENEDICTIONEM.*

Ignatianæ Commentationes quantum in æternam animorum utilitatem possint, trium jam sæculorum experimento probatum est omniumque virorum testimonio qui vel asceseos disciplina vel sanctitate morum, maxime per id tempus floruerunt.—Quamvis res ipsa de se testatur. Quum enim error inde omnis in vitam hominum derivetur, quod divinæ in animis veritates oblivione obscurantur, quæ noxiis perturbationibus coërcendis unæ sunt aptæ; spiritualium Exercitiorum ea propria vis est atque laus quod veritates easdem novo quodam lumine perfundunt ac veluti sopitas excitant. Quia

vero ex privatorum honestate morum consociationis humanæ honestas exoritur ; dubium non est quin secessus ii, in quibus cœlestium veritatum commentatione occupamur, non in singulorum modo, sed etiam in communem utilitatem cedant.—Id quidem provide nonnulli e Societate Jesu sensere alumni, in Gallia præsertim et Belgio. Qui cum nullam, quam operariorum classem, magis nunc temporis impeti malorum insidiis adverterent, fundatas in pios secessus domos operariis ipsis patere maxime voluerunt.—Propositum quidem uberesque jam inde fructus sequutos Nos jucunditate summa cognovimus ; non enim postrema aut minima curarum Nostrarum, quod acta a Nobis probant, operariorum utilitati ac bono censuimus adhibenda.—Nolumus igitur egregias istas Alumnorum Societatis industrias justa sine laude præterire, easque ut Deus large obsecundet toto animo adprecamur. Quin vero excitari magis inter ipsos præclarum hoc studium desideramus, ut quod in Gallia atque Belgio feliciter est institutum ad ceteras etiam nationes pari cum emolumento propagetur. —Hæc tu, Dilecte Fili, benevolentiæ Nostræ et gratitudinis sensa religiosis viris, quos moderaris, fac innotescant, illis cumprimis qui memorato operi laborem jam strenue impendunt. Quibus et universæ Societati Jesu Apostolicam benedictionem, Nostræ caritatis testem ac munerum divinorum auspicem, amantissime in Domino impertimus.

Datum Romæ apud S. Petrum die VIII. Februarii MCM, Pontificatus Nostri an. vicesimo secundo.

LEO PP. XIII.

## FATHER ALOYSIUS SABETTI.

### AN AUTOBIOGRAPHY WITH REMINISCENCES OF HIS FORMER PUPILS.

Among the papers Father Sabetti left after him, was found the following autobiography, written in his large bold penmanship and addressed to the WOODSTOCK LETTERS. It was characteristic of him—another proof of his charity and willingness to oblige everyone—that he took the trouble to do what the Editor of the LETTERS had requested of all our Fathers, and what cannot fail now to interest his brothers in religion who may turn to our pages for a notice of his life and works. Surely his charity has lived after him.

A. M. D. G.

TO THE EDITOR OF THE WOODSTOCK LETTERS.

Having heard that it would be an act of charity to the WOODSTOCK LETTERS if every one would write beforehand his own obituary, as far as *dates* and *facts* are concerned, I have determined to do this work of charity. Therefore to-day, January 3, 1890, the anniversary of my birth day, I begin to write the following pages A. M. D. G.—

I was born January 3, 1839, in the town of Roseto, Province of Capitanata, Foggia, Italy. The town was formerly called simply "Roseto," but when Italy became united, it began to be called "Roseto Valfortore," to distinguish it from two other Rosetos which exist in other parts of Italy,—one, I think, in Calabria, and another in Lombardy. The word "Valfortore" comes from the small river Fortore, which runs near by at the foot of the fine hills upon which stands the town, while the word "Roseto" originates from the large tree roses that grow in every garden. The climate is magnificent, for, although in winter there is plenty of snow, still olive and fig trees are numerous and luxuriant. I say "snow" but not ice, and it is snow which after having been com-

pressed, is stored in big caverns called "niviere," for summer use. I suppose this great mildness and beauty of the climate comes from the fact that the whole place is well protected by the great chain of the Appenines, which just at Roseto begin to rise in their width, so that Roseto is on the Adriatic side and not on the Tyrrhenean. In fact Roseto is the end of Apulia, the "siticulosa Apulia" of Horace, and not far from Venosa the ancient Venusia, where this great poet was born. I have called the province, to which Roseto belongs, Foggia or Capitanata, because it is really known by these two names,—Foggia being the chief city of the province, and Capitanata the name of the country which is about one third, and certainly the best portion of Apulia or Puglia. The two other provinces of Apulia are "Bari," and "Lecce."

My parents were Luigi Sabetti and Maria Rosa Lapiccola. My father, whom I never knew—for he died three months before I was born—was the attending or the official physician (medico condotto) of the town. They told me several times, that in 1837, when the cholera made every where so many victims, about one thousand died at Roseto, all attended by my father, for the other physicians ran away. Still my father was spared then, owing, as my mother used to tell us, to his great courage and charity. He died two years after at the age of forty-eight. He was a good Christian, loved and esteemed by all.

My mother was from Biccari, very pious, and charitable. She died when I was ten years old; but I remember the good lessons, in every way, she used to teach me and the rest of the family. Every evening she gathered us around her for the explanation of the catechism—dottrina christiana—and then the rosary was said in common.

I am the fifteenth and last child and I was called by the same name—Luigi—as my father, because I was posthumous; for in Italy, or in that part of Italy, never is the name of the father given to any of the children unless they are posthumous. Five of the children died in their infancy, and these I never knew. The ten others all passed the age of fifty: of these five were boys and five girls.

My first recollection is from the month of January, 1842, when my second sister, Teresina, was married. I remember well where and with whom I was on that occasion. I made my first Communion at the age of seven and two months. It was during lent of 1846, when a great mission was given in Roseto by seven Redemptorist

Fathers. This mission was the cause or the occasion of my brother Ottaviano's vocation to the Redemptorist Order. He afterwards became Bishop and died a few months after having been consecrated.

My first teacher was the priest Don Michele Minelli. He was also my tutor as he had been to all my brothers. He used to come to our house to give lessons, and then take us out to the "vigna," or any other part of the country, to take a walk, for we were not allowed to go alone. When my brother Nicola became priest, then I was taught some Latin, by him also, but I did not profit much.

I began to say I wanted to be a Jesuit when I was ten years of age, this was during the year 1849. Every body then was talking about the Jesuits, who had been expelled from Naples, but after fourteen months of exile had come back. It was also at this time that Gioberti printed his famous book against the Jesuits called "Il Gesuita moderno." Father Curci answered it,—first by the pamphlet "Fatti ed argomenti," and then by the three volumes "la Divinagione." But as I talked about the Jesuits at home they used to make fun of me. They said I could never become a Jesuit, because I was too ignorant, and I could never come *à la hauteur* of such a great ideal. A Jesuit then for me, as for all around me, meant something more than a human being. As a consequence, I began to study with more assiduity, and make such a fuss as to arouse the whole town and give no rest to my brothers and sisters in whose care I was then living. During that time I was called "the Jesuit," simply on account of my clamoring that I wished to become one, although I had never seen any of them. Towards the end of 1853, my eldest brother Giulio, took me to Naples—it was my first going out of Roseto—and presented me to Father Palladini, Provincial of Naples. On seeing me Father Palladini smiled and said I should need for some time yet a "nurse" and refused to take me. But as I began to cry he advised my brother to put me at the new "Convitto Ecclesiastico" recently established in Naples by our Fathers on the plan of the Collegio Germanico at Rome. There I remained till the 24th of March, 1855, never saying a word about my vocation to my companions, who had all, except three, been sent by their Bishops, and consequently made a special promise, as the Germans in Rome, not to become Jesuits. During that time I never went home. I worked very hard.

Early in 1855, owing to some articles printed in the

"Civilta Cattolica," Ferdinand II. King of Naples, by many called "King *Bomba*," became much incensed towards the Jesuits. He wanted to send them into exile, but finally was satisfied with suppressing the Convitto Ecclesiastico where I was. He said that if the theology of those young men educated there was to be the same as that published in the "Civilta Cattolica," his kingdom would soon come to an end. Hence he gave orders to close the Convitto and send home all those young men who really were the cream of the whole kingdom. Thirty-six diocesan seminaries were represented—two or three, the best, from each seminary. I, instead of going home, went to the novitiate, and thus I had reason to be thankful to King Bomba for suppressing the Convitto.

The doctrine expounded by the Civilta Cattolica, and objected to by the King was, that every form of government is good in itself, and the Church accommodates itself to all, provided the natural and divine laws are respected. King Ferdinand held that the "Monarchia Absoluta" is the only true and good form for any government. Poor man! Where was he, and his son Francis, and his kingdom and his government five years after this? "Et nunc reges intelligite." So that I began well! I was persecuted and expelled because I wished to be a Jesuit, and was educated by Jesuits; afterwards it went *crescendo*,—I was persecuted because I was a Jesuit. Deo gratias!

The Convitto being suppressed, I entered the Society on March 24, 1855, "a la Conocchia," a very fine place. It is to Naples, materially speaking, what Georgetown College is to Washington. I had for fellow-novices a number who afterwards became great men. Those nearest to me, i. e., to my entrance into the Society, were De Augustinis, the two Schiffinis, Minasi, the archeologist, Bucceroni, Piccirelli, etc. I remember also Cardinal Mazzella, who came when I was junior.

The noviceship went on well with the ordinary ups and downs and fits of devotion, etc. I took my first vows on the Feast of the Annunciation, March 25, 1857; but I remained in the same house of la Conocchia for my juniorate, which lasted only a year and a half. During that time I worked very, very hard.

Towards the end of October, 1858, I was sent to the Gesù, the Collegium Maximum, or scholasticate, of the then flourishing Province of Naples, to begin my philosophy. We were nearly thirty in the first year, and a good number of us had come from prefecting, etc. Father

Provincial had made an effort to give all their studies in course, because it was the beginning of the new system of having three years of philosophy, which had just been ordered by Father Beckx.

At the end of my second year of philosophy—during the month of June, 1860—the Revolution broke out in Naples, for Garibaldi was advancing from Sicily and Calabria. All, disguised in different ways, were sent to different houses of friends in the city. What scenes! what horrors! After a month of wandering about I was sent to Vals, in France to finish my philosophy. The arrangement was as follows,—all the theologians were sent to Laval; philosophers of third year to Vals; those of first and second years to Spain; the juniors to Aix, in the Province of Lyons, and the novices to Ireland.

Having completed my philosophy at Vals, towards the end of August, 1861, I was sent to the boarding college at Sarlat to be prefect. After four years of *surveillance* (prefecting) amongst those terrible French boys, who made me suffer and work so much, I was ordered to Rome to begin my theology at the Roman College, for the Superiors had great hopes of me. I started during the month of August and reached Rome a few days after, just when the scholastics were going to the villa. I remained alone with Father Savarese at the Roman College. It was a great trial. I remained at Rome only three months. When classes opened I began to study Moral under Father Ballerini, and Dogma under Cardinal Franzelin. It was the fall of 1865, when everybody was more or less alarmed owing to the imminent recall from Rome of the French troops, according to the "Convention" of Sept. 15. This with the change of my Provincial, who had sent me to Rome, and a serious apprehension from terrible head-aches, decided the new Provincial of Naples, Father Ferrante, to send me back to Vals for my theology. I arrived there at the end of Nov. 1865. I was ordained priest at Vals June 6, 1868, and the year after, Aug. 26, 1869, I was sent again to Sarlat to be prefect for one year more.

I left Sarlat a few days before the battle of Sedan, and went to Roseto where I remained for four months. Then I started for America, and reached New York March 21, 1871, and Woodstock three days after. After a few days of rest there I went to Frederick to make my third year of probation and prepare myself for the Indians of New Mexico. But God disposed otherwise. On November 27, 1871, I was told by Father Cicaterri, who was then

the Father Instructor of the tertians that my Indians were at Woodstock. Next day I left Frederick for Woodstock where I have been happy and cheerful with these dear Indians of scholastics.

It remains for us to complete this autobiography by an account of the Father's life at Woodstock, which we shall do in the words of his former pupils. One who knew him at Frederick and afterwards at Woodstock as his student and later as a fellow-professor, writes as follows.

### A FELLOW-PROFESSOR'S REMINISCENCES.

I remember well the time Father Sabetti came to Frederick, in the spring of 1871. The year previous he had commenced his tertianship in France, but on account of the war and the consequent political complications, his third year of probation was rudely interrupted, and he came to Frederick with Father Personè, to begin again, or at least to complete the unfinished probation. He was then full of enthusiasm, that benevolent enthusiasm that marked his whole life afterwards amongst us, and his heart warmed at once to American life. He was destined, I believe, at that time, for the New Mexico Mission, but Maryland superiors soon saw the treasure they had and negotiations were begun and successfully completed to retain him in the Province. He made the long retreat of the third year in Frederick under Father Felix Cicaterri, who was the Tertian Instructor, and immediately afterwards, in the last days of the month of November 1871, he went to Woodstock where he was to labor for nearly thirty years.

Father Sabetti's characteristic as all his friends well know, was his amiability, and the gentle teasing to which he was always subjected and which he relished keenly, began with his first studies in English. It was a great puzzle to his friends, and one which he never succeeded in explaining to their satisfaction, that he had two years of tertianship, and that twice he had to make the long retreat. It was in vain that he ascribed it to the circumstances of the times; his friends listened to this sympathetically but seemed to scent some other reasons for this special probation. Father Ward was at that time rector of the novitiate and a compact was made between him and Father Sabetti, who was ardently enthusiastic about learning English, that in their mutual intercourse only English would be spoken, and there are many amusing

traditions in Frederick still about the result of that rather rash convention; for in the tertianship with him, there were not a few who enjoyed giving him phrases which suppose rather a thorough than a refined knowledge of the language. No one enjoyed the blunders and solecisms he made more than himself, when they were explained to him, and during the few months he was in Frederick, he was the life of the community there.

On his transfer to Woodstock, he sprang into the first place of popularity. All the professors at that time were Neapolitans, with the great Mazzella, whose death has just been announced, at their head. Even the Rector of Woodstock was the wise and charitable Father Paresce, a Neapolitan by birth, though belonging then to the Province of Maryland. I am sure no old Woodstockian can recall those days without a feeling of pride and affection for the truly eminent men who came from over the sea to establish a seat of learning amongst us, and their simple, edifying lives were as effective in training the youth of the Society as were their great talents and learning.

On his arrival there from Frederick he was appointed to teach the short course dogma. It was the first year that the short course men had a class of dogma by themselves, having hitherto attended the long course. Father Piccirelli had arrived from Europe only two weeks previously and he was given charge of this class. On Father Sabetti's arrival, Father Piccirelli took metaphysics of second year of philosophy and Father Sabetti the short course. Father Pantanella kept the metaphysics of the third year, having up to this time had both years.

### FATHER CARROLL'S REMINISCENCES.

Father William H. Carroll was one of Father Sabetti's pupils and he writes us as follows of his recollections of Father Sabetti's first class at Woodstock.

Before Father Sabetti was appointed professor of short course dogma, we of the class attended the lectures of Father Mazzella, Maldonado and De Augustinis. We were never asked for a repetition, were simply "auditores benevoli" and were like sheep without a shepherd and a goodly sized flock we were too. When the class was formed, Father Sabetti showed that he took great interest in it. He was anxious that each member should understand his matter and gave a great deal of personal attention to all that visited him in his room. In class he was

very diffident and at first would scarcely hazard an opinion of his own. He talked very slowly, simply paraphrasing his author, and his lectures were more like a Delphini paraphrase than a lecture on the text. He was evidently far from being at ease in the class room. The first time he really became actually sociable with us was when we decided to plant a class tree.

In those days, tree planting was the fad all over the country. He went with us one holiday to select the tree and after finding one to suit our taste, we brought it home in triumph. He was more like a boy than any of us. We planted the tree within the ellipse in front of the college building and afterwards removed it to where it now stands. It is just outside of the ellipse on the left hand side as you go from the front door to the kekion. It is about the third tree and a finely shaped oak. After that, Father Sabetti was very free in class and branched out more fully in imitation of the oak in his lectures. We were all very fond of him at the start and continued throughout his course of dogma and moral. We were so devoted to him that after we left Woodstock, nearly all of his first pupils wrote to him regularly and at Christmas and Easter we used to send him pious pictures, so that he always had a good stock on hand. He used to say that that first class of his was so dear to him that he felt personally more attached to its members than to many another class.

He was very considerate in the class room in helping bashful and backward scholars, often supplying the missing words when one hesitated in a sentence. He made his class very interesting and he was more like a companion coaching a chum than a dignified professor on the rostrum. No wonder we all loved the dear old soul so much.

Such are Father Carroll's recollections of this first year. We now continue

### A FELLOW-PROFESSOR'S REMINISCENCES.

Father Sabetti continued as professor of short course dogma during the scholastic years of 1871–'72 and '72–'73. In June 1873 Father Franchini, the professor of moral theology, died and Father Sabetti was appointed to take his place. He took charge of the class at the opening of schools in September 1873, and for twenty-five years —till Sept. 1898—he taught moral theology at Woodstock. In addition to moral he taught dogma of the

short course for two years, and canon law for three years, besides he had charge during all this time of the class of rites. These classes entailed an immense amount of labor upon the young professor, but he was full of enthusiasm for his work, and teaching was the passion we might say of his life. Eventually the classes were divided and Father Sabetti devoted himself for the remainder of his days to moral theology alone. It is unnecessary to speak here of his fitness for the work. His volume or compendium of Gury has given him more than a national reputation. He had been a pupil of the illustrious Gury, and he ever remained faithful to the principles and methods of his instructor. He never claimed any originality for his volume; I do not mean originality of principles for that would be a very dangerous claim for any theologian to make; but not even an originality of treatment. He simply took up Gury and applied his principles to changed circumstances of time and place. As is usual, the book gives little idea of the man. One on studying through the deep sentences of Franzelin could scarcely understand the reputation for clearness and precision he had with his pupils; the long inverted periods of Stentrup, which have to be read over and over again to get a firm hold on the subject or to find a hitching post for the predicate, make it difficult to understand the enthusiastic testimony of his hearers about the limpid lucidity of his lectures; even the clear, manly pages of Mazzella give a very faint idea of the keenness of his mind and his subtle power of reasoning. The written book, in all these cases, is as the body without the soul; and the same can be said of Father Sabetti's Moral. He succeeded, as few professors can succeed, in making his class interesting; and this is acknowledged, both in the old and in the new systems of education, to be the teacher's highest gift and aim. He was full of enthusiasm for his subject and this enthusiasm he succeeded in imparting to his scholars, so that it was rather a disappointment at times, when occasionally for some reason or another, word would be passed around that there would be no Moral to-day.

He was perfectly clear in his explanations, as Italian teachers generally are, and above all, he had in an eminent degree the quality of sympathy—that *teneritudo animi*, of which our Rev. Father Provincial spoke so beautifully and so eloquently in his last domestic exhortation to us. This was part of Father Sabetti's very nature, and it shone forth in the class room with his

pupils, in his own room to those who sought his counsel (and did not everyone in trouble or distress go to him?); and in the sacred tribunal; for from the beginning of his career at Woodstock, the great majority of scholastics chose him for their confessor. His superabundant good nature subjected him to many harmless impositions which amused him and lightened the tedium of the class room. He had always ready some experience of his own to illustrate the application of a principle, and his pupils will not forget the assumed care with which his experiences were received, and the genuine interest with which they were listened to. He labored hard for his class and he became a master and an authority in Moral. He was exceedingly clear in his explanations, and when a difficulty was proposed, he was never satisfied until his questioner accepted the solution. The science of moral theology had for him the highest interest, it was suited to his sympathetic nature; it was the science of directing and counselling souls in doubt and in danger, and no one, more than Father Sabetti, loved the sacred duty of consoling the afflicted. The interest which he himself felt for his theology he succeeded in communicating to those who came under his influence as pupils. He was a perfect master of the Latin language, and his *casus conscientiæ* over which he presided with great dignity, were full of elegance and not devoid of a rich humor that added to their interest. His old pupils will well remember how, when he had some important principle to communicate, he was wont to tap upon the desk and clap his hands together as he said *attendite*, not to insinuate that any one had been inattentive, but as an impressive prelude to the vast importance of the principle; nor will they forget the earnestness with which he detailed his own unusual experiences when he began by saying "Ego ipse meis ipsissimis oculis vidi;" and his experience covered a very wide range, since he was much sought after as a confessor by every class of people. He was a man of childlike piety, filled with the milk of human kindness which grace had converted into the highest charity.

I am sure that others will speak of the extraordinary work he did around Woodstock to beautify the grounds and to transform the shaggy desert into one of the loveliest garden spots to be found probably in the United States. His heart was in Woodstock and every year of the twenty-nine or thirty that he lived there only made

it dearer to him; and I think that when his health began to fail so seriously, his chief dread was that he might be compelled to leave the house in which he had labored so devotedly and which he had loved so well. The most precious inheritance he has left us is the memory of his simple devoted life, full of meekness and charity; and while this generation lasts, the example of his life will be for us a stimulus and an encouragement.

Such is the appreciation of one of the first pupils of Father Sabetti at Woodstock. Let us now listen to one who came under his care when he had been a professor of Moral for more than twenty years, and had written and was teaching his own book.

### REMINISCENCES OF FATHER ENNIS.

There seems to be a spirit abroad during these later years of setting down in studied phrase what the master said or did and how he said or did it. If I were to try anything of this kind respecting Father Sabetti, his menacing spirit would haunt the quiet hours of the night and in dreamland I could hear those deliciously drawled vowels of that pet class phrase of his, "Take that back; take that back."

As my master, so let me be simple. That was one of his charming characteristics. True, he had other qualities which eminently fitted him for the teacher's desk, or the professor's chair—especially the chair of Moral Theology—clearness, mental stability and equipoise, which prevented precipitate conclusions; but above all sincere sympathy with his pupils. This latter quality like its mother, charity, is patient and kind, and atones for many deficiencies in a teacher.

The thorough grasp of the entire range of moral questions, his marvellous adaptation of self to American life, and broad application of principles to the American spirit made Father Sabetti's explanations instructive and clear. He had what might be called a moral intuition, a moral sense, by which would be meant a keen perception that often led him to give an answer without clearly seeing the intermediate steps. He knew the answer, but he could not for the moment tell what formula could give it. I recall how on several occasions to questions put, he replied,—

"Here is the answer, I'll give the reasons to-morrow; I don't see them clearly now."

And this *saltus moralis* to a solution with the frank avowal of his unwillingness or inability to venture at the time the reasons thereof increased rather than decreased one's confidence in him.

His class was always looked upon to be recreative and rejuvenating after the hour's strain of a dogmatic class, where the brain was set whirling with arguments and the fingers were well nigh spent in taking down the dictation. If the "man with the hoe" had made his appearance at that time, I am sure that some doggerels would have been circulated on "the man with the pen." What made the class of Moral so pleasant was "the man and the book,"—we had both. The book is clear; and the living voice interpreted his own written words. Hence there resulted an almost imperceptible storing up of principles which were the keys to unlock many a difficult situation. Those who have had wider experience than myself can bear testimony to this,—that though there be other works wherein questions are treated more extensively and with greater erudition, yet none are clearer or of easier application. On more than one occasion I have heard secular priests say, "When I wish a good strong principle put down in simple and clear fashion then I take down Sabetti." And it has ever been with laudable pride that I have listened to such praises; for he was our Gamaliel, and the Gamaliel of many; and many sat at his feet and listened, and some have grown wondrous wise.

Besides the "Casus" on Saturday mornings, Father Sabetti thought it well to make practical the theoretical principles of class. All remember well that Archbishops, Bishops, Priests, Sisters and laymen sent many cases to him for settlement. He would try the class and see how skilled its members were in untying the Gordian knots. It was not often, however, that he thus essayed the moral alertness of his class. We did not take the matter seriously enough. But one morning he unfolded a letter with that feigned air of secrecy and solemness which he would assume at times, and told us to listen and write an answer to the priestly inquirer. The case, as far as I remember, was that of a very exemplary and pious nun, who was fretting her soul with scruples and bringing agony to her confessor. Should she yield to the scruples as a sign of no vocation, or should she remain to battle with them? That was the question.

"Bring in the answer to-morrow," said he, "in form of a letter."

"Father," asked one of the class, "to whom shall we address the letter and the Sister's name, please."

But the simplicity of the professor disappeared before the adroit question of the scholar. He was not caught unawares by his brilliant pupil. My memory may be a-field regarding the questioner, but the result of the letters is clearly before me. Word was passed around a certain section of the room that all the advice and doctrine "De Scrupulosis" were to be disregarded and that the conclusion should be that scruples of such a nature argued no vocation, and so she should pass out into the world. On his next appearance in class he looked as though his life were a failure. His preparations for his exordium were indicative of a coming storm—always of short duration, and followed by cooling zephyrous words and April sunshine. He opened the volume with studied accuracy — thinking the while; compressed his lips; looked out to the edge of the table; crushed his handkerchief in his right hand, brushed his lips with it—then looking up, said with cheeks aflushed and kindled eyes,—

"Quis unquam audivit talia principia in hac schola? Talia nunquam tradidi—nunquam tradam—absit! absit!"

But he soon discovered that what had been written was "only a fairy tale" and no one enjoyed it more than himself. That was the last time in my remembrance that he ventured to have his class play the rôle of consulting moralists. The only novelty in this scheme was writing the answers; for Father Sabetti's system of moral forced one to apply the principles to the cases given in class, and his inventive powers to interweave principles into a concrete case as well as his broad experience, made us alert to give our answers orally.

Anent his clearness it was always consoling to many of us to see his bewilderment in threading his way through labyrinthine intricacies of affinities and relationship. Some one had suggested the painting of diagrams. He adopted the plan and brought the charts into class. He was always shrewd enough to select some one in whom he had the confidence, that to length of years was given the unravelling of mazes of lines direct and collateral. When such confidence, reposed with such simplicity failed, then his predicament was ludicrously pitiable. Possibly it may be of some value to those who worry over such trifles, to recall the advice given us by Father Langcake in the retreat prior to our ordination: "Don't bother your heads with a genealogical tree and its branches. Is there a doubt about the relationship in

a coming marriage? Go to some old woman who knows both parties and make inquiries. She can and will tell you the precise degree—and take her word for it."

The simplicity of his character, allied with his sympathy for those under him, made Father Sabetti often turn aside from the direct matter of class to give us choice bits of counsel for future guidance. His language was so picturesque, his action so dramatic, and his interest was so intense when he fortified us against the songs of sirens or the beckonings onward of phantoms of lower forms. When he described such dangers, his voice was plaintively alluring — but then when he spoke of the difficulties, he would break out into vehement tones— "Ah, tunc! Ah tunc!! Cavete!!!"

The sympathy of Father Sabetti for his scholars and the kindly interest with which he followed those who left him are known to all; and this sympathy extended during the pupilage of many was always rewarded by an earnest and affectionate welcome when he visited our houses. It was this gift of sympathy and fatherly interest that helped to smooth away difficulties in and out of class. When examinations were pressing sorely upon one, or during the ordeal of the "volumes" and "ad audiendas," it was that quality of his that made one feel that there was a helpfulness at hand or one to solace, if there came an abruptly oracular "try again" after a disastrous attempt in examination for confessions. At the internally troublous time of ordination that wide-souled sympathy encouraged the timid; and his generous "Don't trouble me, I'll take it all on myself," brought back calm and sweet peace where there had been scrupulous restlessness. When the day of ordination had come and brought mothers and fathers and friends to enjoy the flowers and walks of our Woodstock home, no one greeted them kindlier than Father Sabetti, and his sympathetic and simple manner is treasured even to-day by many as the finest recollection of that most awaited of days. For him who was thoughtfully kind to those who bore the labor and heat of many a day and made unselfish sacrifices that the Society might have another son— our grateful prayers and sincerest gratitude.

My first meeting with Father Sabetti was when we were preparing for Minor Orders. We had just come from the juniorate and a Woodstock professor inspired reverential awe. His simplicity and affability removed all restriant, and soon we were as respectfully free as though we had known him for years. He catechized us

and we, too, had our questions; and even when the advisability of bald-headed men receiving the tonsure was discussed and its validity questioned, he never lost his patience—nor did we an answer. Some may not recall that time. But who can forget the class of rites, and the much baptized and often anointed baby-doll of Father Sabetti?

"Ungi debet infans inter scapulas" said he insistently in a practice class of baptism.

"But suppose the baby hasn't got scapulars" asked his clever pupil from Boston; and amidst shouts of laughter Father Sabetti imagining the questioner was serious, entered into an explanation of *scapulas* and *scapulars*. That baby-doll has more names than a Virginia pickaninny. Then the rehearsals for ordination! Even the sacredness of the chapel could not make them serious.

"Now I'll be the Bishop"—he would say as he took the chair on the platform of the altar.

"And the charge of *ambitus* — Father Sabetti," all would ask.

"Never—never—never would I wish to be Bishop and leave Woodstock — nunquam — nunquam!" came the reply.

And he never left Woodstock. And may Woodstock never be unmindful of him!

## A PEN-PICTURE BY FATHER FINN.

Among Father Sabetti's students was Father Finn, now famous for "having discovered the American Catholic Boy" and made him known in his story-books. The following is his pen-picture of his former professor:—

Father Sabetti was eminently a lovable man. His kind face was his best introduction; to see him was to feel that you had found a new friend. He brought sunlight into his class room—sunlight and gayety. He was not exactly the cause of wit in others; but he made joking and pleasantry rise to a premium. We all loved to tease Father Sabetti, but it was a kindly sort of teasing, and was, indeed, our masculine way of showing our love. And good Father Sabetti inspired us to further efforts in this line. His eloquent face, his eyes, his gestures so lent a zest to the simplest play of humor. I think it was impossible to cherish an unkind feeling against Father Sabetti. With him, we were all children, we were all young. We could poke fun at him—good naturedly—at ten in the morning, say, and go to him an

hour later with every secret of our souls laid bare for his kindly sympathy. We could refuse or pretend to refuse taking his views in the class room; but in any difficulty he was our best guide, philosopher and friend. As a professor, he secured perfect attention, because he was interesting and because he loved and was loved. Surely if he had any faults, many things were forgiven him.

### FATHER SABETTI IN THE CLASS ROOM.

We have finally the following description of Father Sabetti in the class room during the last year but one he taught. It is from Father Joseph H. Smith who took down as he heard them in class many of the Father's sayings. He writes us he had time for this as Father Sabetti did not encourage note taking, as he used to tell his scholars that everything was in the book—"Est totum in libro—nulla difficultas—sufficit legere."

Father Sabetti had many tricks for arresting and holding our attention in the class room; and his long experience supplied him with an infinite variety of means to keep us in good humor. He knew perfectly that we all delighted to hear him roll out his inimitable Italian "C," as when he said, "Cæcus cæcum ducit" or "procedit cæco modo." A *cibi* or a *cæco* or a *præcise* was bound to find expression somewhere in almost every *schola* and especially on days when the sunshine was brightest and he could start off happily with "Quoniam bene studuistis, omittamus hodie repetitionem." It did not often happen, however, that he omitted the repetition; and if the sack was not tightened around some one every day, it was simply because the horrible heretic of a scholastic was humble enough to be willing, after considerable pressure, to admit some huge mistake and to "take that back!" This was what one friend of mine was once compelled to do when he ventured to say that certain American *sponsalia* so-called were "plerumque deliramenta ebullientis amoris." O how Father Sabetti dwelt on that "ebulliens amor." It was a new word—"ebulliens amore sempiterno!" And he added naively, "Videris multum cognoscere hac de re. Est ne verum hoc!"

But nothing gave him greater pleasure than to put the beadle to the test and to give that learned gentleman an opportunity to display his vast wisdom. Of course the beadle was supposed to be a man of singular gravity—"Bidellus scholæ debet esse exemplar totius gravitatis." He could smile but not laugh; he could say *dubito*, but

never *nescio;* and if he ever came late to class there was of course a dead pause in the proceedings as he walked to his seat, but he was told as he sat down "Noli erubescere nunc! Opus faciebas caritatis, forsan! Nescio. Tu scis." Just as likely as not it would be the honorable beadle whom he would call upon then and there for a repetition. And the process was something after this fashion,—

"Habeo difficultatem, Frater N—; et mea difficultas est hæc. . . . Quid dicis ad casum?" If the case opened with some dark and bloody mystery about a *sclopetum*, the mystery thickened with the *homicidium*, and presented no end of tangles and complications on the appearance in the third act of "a Jesuit, if you please!"

"Bene! Optime! Omnia bene componuntur! Et deinde postea. Venit aliqua pia fœmina, devotula quædam, quæ habuit distractiones in oratione; venit clanculum et dicit tibi quod, etc. Quid dicis?—Clarius!—Clarius!—ne unum quidem verbum audio propter strepitum. Attendite!! *Quick now!* noli terere tempus cum mulieribus. Eccur non respondes? Scientia tua vacillat hodie, propter jejunium fortasse. Non habuisti pullum pro jentaculo; sed jejunium debet dare intellectum. . . . .

"Responsio tua est aliquantulum vaga et cæca; attamen habes filum; evolve! evolve! Videris hæsitare. *If you hesitate you are lost!* Habes totum, sed evolve. Es in primo gradu scalæ, ascende! ascende! Ascende superius ad cacumina montis. . . . . "

"Bene! Responsum fuit sat bonum, sed volo videre utrum intelligas ex visceribus rei. Hæc est quæstio magni momenti, et est aliquid quod non intrat in caput. Ipse Bucceroni habet magnum caput in hac re. Sed hoc non sufficit; tu, quid dicis? Fac ut intelligam ex tuis ipsissimis verbis. Nihil adhuc, intelligo. Casus meus est iste: Fuit matrimonium inter solem et lunam *in a balloon* prope Cincinnati, viginti triginta abhinc annis. Eratne verum matrimonium et quid faciendum? En casum! Quid dicis? noli mutare casum. Oportet ut præcise et clare respondeas. Attamen amo multum hoc quod consumas tempus ad considerandum ruminando, analyzando, triturando, miscendo et permiscendo. Hoc est quod fecit semper optimorum omnium optimus ex meis discipulis, Pater N—. Et tu, quid dicis nunc? Noli respondere titubanter. Video admirationem in vultu omnium. En quomodo rident! Casus est iste: Fuit matrimonium *in a balloon* prope Cincinnati. Casus hujusmodi sunt frequentes. En totum! *You understand; you are*

*sure of the case?* Nunc! Cogita! Cogita! *Quick now!* Vides difficultatem?"

"Utique, Pater. Sed Pater! Estne hoc possibile quod fuerit matrimonium *in a balloon?*"

"Ehem! *By all means* plus quam possibile. Sed expecta! expecta! Debes respondere meæ quæstioni, non facere aliam quæstionem. En iterum rident! Attendite! Attendite! Fratres mei carissimi et desideratissimi, estote viri. Loquor coram viris: estote viri! Eratne verum matrimonium? *Yes or no.* Absque 'si' . . . .

Supponis nunc quod? Dicas absque 'suppono.' Noli aliquid supponere in examine. . . . . "

"Et hæc est responsio tua! Et responsio tua est sophisma perfectum phenomenale! Hoc est bonum pro circulis sed cave ne facias sophisma in examine. Si hoc facias in examine, Væ tibi! Væ tibi! Multa dico! En quod dico! Isti qui sunt secundi anni intelligunt quod dico. Nonne? Et tu! Nonne vides quod es in barathro nunc? Extrica teipsum! Vix potes. Vires deficiunt propter privationem cibi fortasse. Possum te excusare."

"Sed Pater! Nonne dixisti heri quod jejunium adimat intellectum?"

"Non! Non!! Videtis, Fratres mei carissimi et desideratissimi, quomodo res crescant et permisceantur. Nunquam dixi hoc in hac schola; nunquam neque a longe. En quod dixi, et notate hoc; nolite terere tempus!"

These are some of Father Sabetti's words strung together as he might utter them. They were true sparkles of wit, and coming from him day after day for twenty months, they seemed ever fresh. He was happiest when we enjoyed his words of humor, and if ever we did not at least smile, he would bid us to be as we were before: "Hilarem datorem diligit Deus; nolite esse tristes."

Anyone can tell you how fond Father Sabetti was of flowers; but I have reason to remember that he was particularly fond of rhododendrons; for once in May when in charge of Our Lady's altar, I was guilty of the awfully ignorant crime of cutting a four dollar rhododendron to superadd a charm to the fading beauty of some two dozen vases of peonies. A million peonies could not conceal from his practised eye the exquisite loveliness of his costly rhododendron. I was promptly summoned to his room, and realizing at once that he was quite vexed I hoped to disarm him by saying very meekly that I was in trouble. It was no use.

"I know you are in trouble," said he; "and you have reason to be in trouble. Do you know what you have

done? You have cut my beautiful rhododendron which cost me so much money; and it was there in front of St. Aloysius, far away from all peonies! Do you see this big book? It is all about rhododendrons. You are now in your third year of philosophy. You are preparing for your examination. You must know what is cognition; it requires a subjectum and an objectum; you have neither! *Væ tibi!* Nevertheless I will forgive you. You will cut some more peonies to-morrow for Our Lady's altar; but please, Mr. Smith, please now do not touch my rhododendrons."

Yes, dear Father Sabetti was truly fond of flowers, but he was always truly generous to "the dear scholastics." And so, one day in class when he had said, "*Scientifici sese mutuo cognoscunt; musici sese mutuo cognoscunt;* pick-pockets also know each other,"—some one ventured the question suggested very likely by the word pick-pockets,—

"Pater mi, quodnam peccatum admitteret scholasticus qui flosculos carperet in proprium usum?" And he answered with poetic kindness,—

"Nullum prorsus, siquidem vobis crescunt, vobis florescunt!" The rhododendron had faded from his memory.

"Quasi flos rosarum in diebus vernis, et quasi lilia quæ sunt in transitu aquæ, sic ille effulsit in templo Dei."

Such are the reminiscenses of some of Father Sabetti's pupils, and they serve to give an idea of his unique manner of teaching. What helped much to his success in teaching was the fact that he compiled his own text book and adapted it to the needs of this country. This was a work of much labor and occupied him several years. While he was writing it he rose an hour before the Community that he might have more time to give to it, and in his later days he used to delight to refer to this period of his life as the time "he was baking his bread." Some of his pupils, now well known in the Province, helped him much in preparing the work. Thus Father Chester corrected the proofs and Father Himmelheber verified the quotations and references; not a single quotation or reference was admitted, he tells us, without verification. The book was ready in 1882, and was first issued as a trial edition and sent to our theologians and Fathers who had long experience in Moral Theology for their criticism. This edition was also used in class with the understanding that the sheets were not to be kept but to be returned. After a careful revision it was issued for the

public at Easter, 1884, and became in a short time very popular with our Bishops and secular priests and was used in many seminaries in this country and even in some in Europe. First printed by the Woodstock Press and sold by Benziger, it was in 1890 purchased by Pustet, who brought out an entirely new edition, having the work stereotyped and printed in Germany. This was found by the publishers to be cheaper than having the book printed in this country. To this edition Father Sabetti was able to prefix the approbation of nearly every Bishop in the United States; it was the twelfth edition and it reached a thirteenth before the death of the author and a fourteenth is now in preparation by his successor. No work issued by a Woodstock Professor has had so large a sale or passed through so many editions.

It was this work, as well as his preparation of Cases of Conscience for different Bishops, which made him so well known by ecclesiastics throughout the country. Father Heuser, the Editor of the "American Ecclesiastical Review," pronounced him the leading Moral Theologian of America, and in the second number of the Review—February 1889—in stating that he had secured the services of Father Sabetti to furnish the "Casus Morales" for the Review, he says, "We may promise students of theology as well as priests on the mission, that these cases from the pen of the highest authority on Moral Theology in this country will be of unusual interest and practical worth." This was ten years before his death and during the following years his reputation steadily increased and he became more widely known, as he contributed a number of "Casus" to the Review the solutions to which were remarkable for their clearness. Indeed he and his "Compendium" became so well known that his praises, much to the amusement of his fellow professors, were sung in Latin verse. In the "Carmen Jubilare" of Niagara Seminary, Father Parodi-Alizeri, after speaking of the attacks of the Jansenists and the rigorous school of moralists on the true doctrine of Christ, thus represents "Doctus mira brevitate Sabettus:"—

Jansenistarum vulgus fastidit et odit,
Atque moras nimias cœlicus arcet amor;
Yprensis vulpes proles male-sana tyrannum
Astute mendax asserit esse Deum;
Sed dirum cohibet mitis doctrina venenum,
Loyolæ proles quam bene doctus docet.
Deligit hanc doctus MIRA BREVITATE SABETTUS,
Mellitæ factus sic imitator apis.

Father Sabetti was often asked to prepare a volume of "Casus." He had collected much matter for this purpose, and had his health allowed it, he would undoubtedly have published such a volume; but just when his long experience had fitted him for the task, his health gave way, and he was unable to apply himself to study as formerly.

He did not, however, give up work, but gave more time to his favorite recreation, of improving and beautifying the college grounds. All who have lived at Woodstock will recall how much Father Sabetti did to make the grounds what they are to-day. These improvements were begun by Father Pantanella, but when he was sent to Denver in December, 1882, Father Sabetti took his place and continued the work with great enthusiasm. The mile walk, which was laid out by Father Jones, of the Canadian Mission, and one of the first students of Woodstock, was constructed by the Italian laborers under the supervision of Father Sabetti, and it was he who suggested and carried through, against some opposition, the tunnel under the main road. This walk certainly deserved the name given it, in honor of its builder—the "Via Sabettina." He stocked the flower garden with many rare plants, laid out the tennis courts and flower beds on the lawn, planted the ivy (ampelopsis) which covers the college walls, rebuilt the green house, and lined the walks with shade trees,—till from a wilderness, the college grounds, in the opinion of our foreign visitors, have become the most beautiful in the Society, rivalled only by those of Stonyhurst. This, of course, was only done at a great expense of time and money. The money, the good Father begged and contributed from the proceeds of his book, writings and retreats, which he was allowed to expend for this purpose. His time he freely gave, and he labored with a real devotedness, not for himself merely, but to make Woodstock more attractive for his brothers in religion. Thus Father Sabetti will ever be remembered by those who have dwelt at Woodstock for his care of the grounds and for the exquisite charity which prompted him to spend himself in making our home beautiful.

Undoubtedly the interest he took in beautifying the grounds helped to give him rest and prolonged his life, but an insidious disease had taken hold of him, and in the spring of 1896 he was compelled to give up his class for some weeks and seek treatment in the hospital at Baltimore. His sickness affected his spirits and

at times he became much discouraged, especially as he had to give up his office of Prefect of Studies, which he had filled for three years with much interest. He feared he could not labor as before, and that he was becoming a burden; but the Provincial Congregation which met that year at Woodstock dispelled all this morbid feeling and the good Father was cured for a time. Twice before he had been chosen Secretary of the Congregation, and was even elected a third time, but had to decline on account of health; now he was chosen Procurator to represent the Province at Rome—the highest mark of confidence and appreciation that the Province could bestow upon him and he thoroughly appreciated it. Together with the trip to Italy and a visit to his birth place at Roseto it prolonged his life for another year. An account of this trip will be found in a letter published in the WOODSTOCK LETTERS for October, 1896. His return home and his Jubilee as twenty-five years a Professor at Woodstock was celebrated in November of the same year and will be found recorded in the March number of the LETTERS for 1897.

On his return from the Congregation in November he resumed his class and taught the rest of the scholastic year. As spring came, however, his old complaint came back and he was obliged to go again to the hospital, and though he returned for the ordinations, he was unable to act as Master of Ceremonies, a charge he had filled for many years. He was sent North during the vacations and improved so much that he thought himself well enough to resume teaching again. He made a great effort for this, but he was able to teach only two classes; for a severe attack compelled him to return to the hospital for treatment and there he remained till his death. The Cardinal—of whom he was a personal friend, and in whose diocese he had been Diocesan Examiner for many years—the Superior of the Seminary and many priests called frequently on him, and some one from Woodstock or from Loyola was with him every day. He kept up his spirits and always hoped to get well, even when told he had not long to live. To one of the Woodstock professors who asked him if he were not afraid to die, he answered in his own inimitable way, "I am not afraid to die; I am ashamed to meet our Lord." It was only a week before his death that he seemed to recognize that his end was near, and when he became convinced of this he sent for Father Morgan, who writes us of these last days as follows:—

After Father Sabetti's return to the City Hospital, he sent for me. I went to see him and found him cheerful, though he knew his case was very serious. He said amongst other edifying things: "Father, I put myself entirely into your hands. Do what you please, my time is nearly over. Anything you say will be done. Prepare me for death, and as the first step, let me make a general confession, and when you see my end approaching, don't hesitate to tell me to receive the last sacraments." I did as he requested, and for some days he was able to say Mass. I did not speak of Extreme Unction. I had, however, made up my mind to speak to him on the day he received the stroke of paralysis, but this change happened before I went to the hospital. He was fully conscious when I anointed him. He was happy in the thought that he was going to die in the Society; and this impressed me from the beginning; he was most anxious to atone for any offence he might have given, even begging pardon on his knees of his physician for having criticised too freely his treatment of the disease. He wished all to forgive him.

When convinced that he must die soon, Father Sabetti had but one wish—to go back to Woodstock, that he might die among the scholastics he had loved so much and in sight of the grounds he had labored so long and ardently to beautify.

Preparations were made to bring him home and he was to come back on Monday, November 28, when he received a stroke of apoplexy which rendered him speechless, but not unconscious. He lingered for a few days, received all the sacraments, and finally died on Saturday, November 26. His body was brought home the same evening and on Monday he was laid to rest amid his departed brethren in our little cemetry where we love to read—

SOCIETAS · JESV
QVOS · GENVIT
EORVM · CHAROS · CINERES
COELO · REDDENDOS
SOLLICITE
HEIC · FOVET

Father Sabetti was the last at Woodstock of those Italian Fathers whom we must ever regard as the Founders of our Scholasticate. What attached him the more to us was the fact, that while others were called back to

their provinces, he giving up all natural ties, joined our province and remained with us till the end of his life. He taught generation after generation of scholastics from all parts of the country, for during all the time he was professor, Woodstock was our Theologate for the whole United States. Thus he became more widely and better known personally than any other professor. More than this his amiability and sympathetic character won him the affection of his pupils. Proofs of this we have already given in their own words and at different periods of his life. As a last tribute, we subjoin the following from one who at the time of the Father's death was making his tertianship in Tronchiennes. "I have just received word," he writes, "that good Father Sabetti has passed away. May everlasting joy rest upon his head for all eternity—for the blessings he has brought upon our province! I, for one, owe a great deal to his teaching, his example, and his kindly ways. In token of my gratitude, place the enclosed verses upon his grave, if you find no other use for them." As we are confident these verses express the sentiment of all his pupils we place them at the end of this tribute to the good Father.

IN REMEMBRANCE OF

FATHER ALOYSIUS SABETTI, S. J.

Happy the man who hath not lived for gain,
Nor placed his hope in gold, nor set his heart,
On fleeting things, nor played a double part,
But kept his primal robe without a stain.
Happy the man who, from his tender youth,
Hath borne the yoke of Christ and found it sweet;
Whose words have been a guide to erring feet,
Whose pen was potent in the cause of truth—
Who is he and we shall give him praise?
For wondrous things betoken all his ways.

He yearned for wisdom and, at early morn,
He found her sitting there beside his gate.
She bade him make the crooked ways be straight,
The rough ways plain, for sinners yet unborn.
She endowed him with the Saviour's tender heart,
To sympathize with struggling humankind;
She lent to him a master's gifted mind,
To sift the truth and set the false apart,
She hath conducted him by righteous ways—
Who is he and we shall sing his praise?

He came to us a stranger, and his name
Is now a household word throughout the land,
And with him sailed a noble little band
Of men, whose hearts, like his, were all aflame.
We shall not soon forget those saintly men,
Who quit their sunny homes across the sea,
To spread their culture and their piety,
To teach by word and deed, by voice and pen.
Their lives, though all too brief, were full of days—
Who are they and we shall sing their praise?

They pitched their tents beside the running streams;
Before their face a forest wild and free,
Behind them stands a garden fair to see,
The home of study, prayer and holy dreams.
Founders of Woodstock, happy may you be!
And thou, SABETTI, well thy work is done;
Thy cross is past, thy crown already won,
Thy hope is full of immortality,
Thy genial smile made sorrow flee thy ways,
And so with doleful hearts we sing thy praise.

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We have given above an appreciation of Father Sabetti by his own brethren; the following notice from the "American Ecclesiastical Review," for January, 1899, will show how he was esteemed outside of the Society.

P. A. SABETTI, S. J.

IN · PACE · XPI · QVIEVIT ·

VI · KAL · DEC · MDCCCXCVIII

In the death of Father Sabetti, Professor of Moral Theology at the Jesuit House of Studies, Woodstock, Maryland, one of the most efficient servants of the Church in America leaves the ranks of our clergy. The fact that, in entering the Society of Jesus, he had renounced, once for all, the honors of the world and merged his individuality in that of the sacred militia which gives but one name to all its members, cannot make us forget that a whole generation of the Sons of St. Ignatius has been trained by this master in the science and art of guiding souls. To the possession of a motherly heart, with its careful providence, he joined the eager simplicity of the child which attracts, and by this twofold element of his priestly disposition he drew to himself the confidence of the younger generation. His knowledge of the

special branch of theology which he professed grew with years; and as he was under the constant necessity of keeping himself equipped for the position of advocate and judge in countless cases of conscience which were referred to him for solution and decision, he attained that superior aptness in the adjusting of principles to facts which constitutes the main safety of the moral theologian.

From the very first, we learned to value him a contributor to the "Ecclesiastical Review," not only because of his knowledge and prudence, but also for the gentle readiness with which he ever responded—often amid most trying labors —to the call for work in the interests of our clergy. No single man gave more whole-hearted encouragement than Father Sabetti to the "Review" in the earlier periods of its growth, when there were still doubts whether it could survive the changes of a somewhat untried climate. He ever predicted success for the "Review," as though it were a foregone conclusion; and we now realize that his forecastings, by reason of the cheerfulness and confidence which they imparted, became a most potent factor in the accomplishment of the work.

What the "Review" owes to Father Sabetti, numberless clerics, secular as well as religious, bishops and pastors, and students of theology in our seminaries, owe him in different measure. He instructed by his writings, by his conferences to the clergy, by his retreats to religious communities, most of all by his simple gentle ways of life, full ever of joyous sympathy for others, big-hearted, yet with the prudence begotten of heavenly wisdom.

It is our task to record his going home to the Master, leaving us the duty of a grateful remembrance of what he did for the common cause of holy truth.

A · M · D · G

CHRISTI · ECCLESIAE
DICTIS · SCRIPTIS · PRECIBUS · EXEMPLO
INCOMPARABILE · PROPUGNACULUM
ARTEM · REGIMINIS · ANIMARUM
ETIAM · POSTERIS · CONCIONARI · NON · DESINENS
SUMMA · SAPIENTIA · IN · AGENDIS
ASSIDUA · PIETATE · IN · DEUM
RELIGIOSA · LARGITATE · IN · EGENOS
RARA · AMOENITATE · IN · SUOS
CHARITATE · IN · OMNES
LABORIBUS · STUDIISQUE · PERPETUIS · EXHAUSTUS
HINC · MIGRAVIT · AD · AUREOLAM · COELESTEM

DISCE · LECTOR · ET · AEMULARE

## OUR FATHERS AT PROVIDENCE, R. I., 1877-1899.

After more than twenty years of residence in Providence, our Fathers in January 1899, gave up their flourishing church, house and schools to the Bishop and retired from the diocese. It has been thought well to record here, for future reference, some notes and reminiscences of those still living, about the work of Ours while there.

Father Morgan writes to us that, St. Joseph's Church, Providence, was given and accepted with a hope of establishing a college in the city. Bishop Hendricken had this idea and first spoke of it to both Father Keller, the Provincial, and Father Maguire, at that time superior of the band of missionaries. Father Daniel Kelly, then pastor of St. Joseph's, was very anxious for Ours to settle in Providence, and upon his death in 1877, Father Keller accepted the church, and sent there Father Bapst as the first superior. Father Bapst arrived at Providence April 2, 1877, and was received most kindly by the Bishop, who himself introduced him to the people. On May 3, Father Tehan was sent as assistant and he was followed on September 8, of the same year, by Father Cleary and two brothers,—Brother Michael Cashman, now sacristan at Woodstock, and Brother Edward Green, at present at Georgetown. In September, 1878, Father Cleary was sent as professor of rhetoric to Boston College and Father Gaffney took his place. The following year Father Bric took Father Gaffney's place and Brother Edward Donnelly—who remained till the house was given up—came as book-keeper and sacristan to the church. Father Bric gives the following memories of these early days:—

I went to Providence Feb. 8, 1879. Father Bapst was superior. He had been there nearly two years, having arrived in April, 1877. His great humility and wonderful charity endeared him to all. His appointment as superior gave the Society great prestige in Providence. All looked upon him as a saint. Then his history made them look up to him as a confessor of the Faith, as one who came near winning the martyr's crown, for he had been tarred and feathered and his

enemies intended to put him to death after heaping on him every kind of ignominy. He was wonderfully attractive and interesting. Though his life had been an exceedingly active one, he was a conservative student, he had retained what he learned in the house of studies and even added to it by careful study and reading whenever he had any leisure. He was much consulted by priests and bishops in difficult cases of moral. They tell of a priest who, at a conference when asked to solve a difficult case, gave for answer that he would "consult Bapst." He had a great amount of information on a variety of subjects. But it was his humility and charity which all admired. I never met a more charitable man. Priests and people were never tired of praising his great amiability which they ascribed to his humility and charity. The number of distinguished people from Boston, New York and other places who visited Father Bapst, testified to the great impression he produced on people.

Liked as he was universally, there was, at least, one who was not pleased with his and our Fathers' coming to Providence. It is so remarkable that the memory has been preserved down to our own day. During the mission given by our Fathers shortly after the place was taken by us, an old lady who had little love for the church, complained bitterly to Father Bapst of her rest being disturbed early in the morning by the low Irish on their way to early Mass. He consoled her by saying that she would not be troubled that way in future. Nor was she, for she became deaf or partly deaf and remained so until her death seven or eight years ago.

When I went to Providence in February, 1879, I found very flourishing sodalities and the people exceedingly devoted to the fathers, especially to Father Bapst. I spent hardly six months with the good Father, for on July 8, 1879, Father Bapst returned to Boston and Father Cleary became superior. Father Tehan died in October of this year and Father Noonan took his place. The two years I lived in Providence with Fathers Cleary and Noonan were very happy ones. Father Cleary's great wit and talent of narrating, made him a most pleasant companion. Then he was a most kind hearted superior. He was somewhat disappointed that the secular priests did not appreciate his Latin verses. He was reminded that the almighty dollar had for the majority of Americans, more attractions than Latin or any other verses and of Father Maguire's famous saying, "Why they cannot look beyond the periphery of the almighty dollar."

Father Cleary remained pastor till his death, which occurred May 30, 1884. He was succeeded by Father Gockeln, who died at Providence Nov. 26, 1886. Providence in those days seemed to be fatal to our superiors, for Father Gockeln was succeeded by Father Toner who

lived hardly two months after his installation, dying on January 15, 1887, in the forty-sixth year of his age. He was succeeded by Father McKinnon, who remained only six months, when he was succeeded by Father Brennan, who remained in charge of the parish for seven years, till 1894, when he was succeeded by Father Haugh, who remained but a year, when Father Noonan, who had been formerly an assistant in the parish, was called back and made superior. It was during Father Noonan's administration that it was determined to give back the parish to the Bishop. The college had not been opened and there seemed but little likelihood that it ever would be. Holy Cross at Worcester, only forty miles distant, was near enough to accommodate those who wished for a boarding school, while the academy in charge of the brothers sufficed for those living in the city. The church property had never been made over to the Society, and it seemed to superiors that Ours could work to more advantage elsewhere. In September, 1898, Father Noonan was sent to Jamaica to be Superior of the Mission and Father Bric returned to Providence to be its last superior. We are indebted to him for the following description of the closing days:—

As I witnessed the great joy of the people of Providence to have with them such men as Fathers Bapst, Cleary, and Noonan, I also witnessed and heard their sighs and lamentations over the departure of the Fathers. It was very touching to witness the genuine sorrow of all classes when they heard that we were to leave them. The Bishop, the priests, and even the most prominent Protestants of the city expressed their regrets that they were to lose the Fathers whom they loved. I saw tears in the eyes of the priests who called to bid us good bye; but the people especially were never tired of expressing their regret.

The Fathers were so kind and so attentive to the sick and could be always approached, were always accessible, they took such interest in the people, old and young, then the devotions were so beautifully conducted," etc., "they got such fine instructions," etc. Father McNiff preached at Christmas, 1898; after his sermon, which was much admired, some remarked, "We fear it is the last fine sermon we will hear on Christmas day as we fear the Fathers will never return." Some however tried to console themselves with the hope that some day they would have us back.

They loved to recall the different Fathers who had been with them and also the different preachers who had been invited for special occasions. Father Barrett's sermon on St. Patrick's day was especially admired, they pronounced it the

best they had ever heard. They loved to praise the church and to remind visitors that Father Brennan put in the electric lights and the very fine stations, also that through him Mr. Joseph Bannigan presented the church with its fine chime of bells.

In connection with these bells an event happened which was much talked of at the time, and was somewhat tragical. It was in December, 1888, that this peal (four bells) was placed in the church tower. The ringing of the angelus and the clanging of the bells before the various Masses, caused much feeling among the neighbors, church bells being unknown in that locality up to that time. Hence a protest was made on the part of the non-Catholics. A member of the legal profession busied himself for some weeks in getting up a petition for an injunction. On a certain Sunday morning, the day before it was to be presented to the mayor, and while the bells were calling the people to late Mass, he was stricken with paralysis and died in a few hours. His son took up the matter, carried the petition to the mayor, who on learning the name of the church told him to "go to Joseph."

On taking charge of the parish our Fathers founded sodalities for the different classes of the faithful and the fervor and piety of the parish at once increased. Confessions and Communions became much more frequent and this good work was greatly advanced by missions given by our band of missionaries, the first being given by Father Maguire and his assistants some six months after taking possession of the parish. Much, too, was done by the different Fathers for the parochial schools. When Father Bapst took charge of the parish he found a building had been erected five years before for a girls school, but it had never been opened. He appointed Father Tehan to take charge of the school and it was opened on September 8, 1870, 370 attending the first day. Father Brennan opened a school for boys, while Father Noonan erected a new building for the schools, which was not used till after we gave up the parish. Father Bapst laid the foundation of a new residence which was sorely needed, the old residence being too small, and what is worse, unhealthy from defective drainage. Father Tehan's death was due to typhoid fever contracted from this defective drainage. The new house was finished by Father Cleary and occupied on January 26, 1880. The church was improved and decorated both by Father Cleary and by Father Brennan while Father Noonan put in steam and the electric lights. In speaking of the spiritual good done by Ours, mention should be made of the

good work done among the clergy. Many of the secular priests came to confession to Ours, Father James Major, who spent the last ten years of his life in Providence and died there in 1898 at the advanced age of eighty-five, being much sought after by the clergy as confessor.

Such is a succinct account of Ours at Providence. The church and residence were handed over to the secular priests appointed by the Bishop on January 11, 1899, and Providence no longer appears in our catalogue.

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## SENATOR VEST'S TRIBUTE TO THE JESUIT INDIAN SCHOOLS.

On Saturday April 7, 1900, Senator Vest of Missouri during the discussion of the Indian Appropriation Bill before the United States Senate, gave the following tribute to our Indian schools. Two circumstances gives his testimony a special value: (1) he speaks of what he himself witnessed; (2) he is not a Catholic, and hence has no religious sympathy with the work of Ours, but judges only from what he sees is best for the Indian. We copy from the "Congressional Record" for April 7, p. 4120.

Mr. President, I shall very gladly support the amendment proposed by the Senator from Arkansas (Mr. Jones). I think it is just, proper, and humane. The only objection I could possibly make to it is that the amendment does not go far enough. I shall not take the time of the Senate in discussing this oft-debated question as to the contract schools. My opinions have been so emphatically and repeatedly expressed that it is hardly necessary for me now to give information on that subject to anyone who has taken any interest in the matter.

There are people in this country, unfortunately, who believe that an Indian child had better die an utter unbeliever, an idolator even, than to be educated by the Society of Jesus or in the Catholic Church. I am very glad to say that I have not the slightest sympathy with that sort of bigotry and fanaticism. I was raised a Protestant; I expect to die one; I was never in a Catholic Church in my life, and I have not the slightest sympathy with many of its dogmas; but, above all, I have no respect for this insane fear that the Catholic Church is

about to overturn this Government. I should be ashamed to call myself an American if I indulged in any such ignorant belief.

I look upon this as a man of the world, practical, I hope, in all things, and especially in legislation, where my sphere of duty now is. Unfortunately, I am not connected with any religious organization. I have no such prejudices as would prevent me from doing what I believed to be my duty. I would give this question of the education of Indian children the same sort of consideration that I would if I were building a house or having any other mechanical or expert business carried on. I had infinitely rather see these Indians Catholics than to see them blanket Indians on the plains, ready to go on the war path against civilization and Christianity.

I said a few minutes ago that I was a Protestant. I was reared in the old Scotch Presbyterian Church; my father was an elder in it, and my earliest impressions were that the Jesuits had horns and hoofs and tails, and that there was a faint tinge of sulphur in the circumambient air whenever one crossed your path. Some years ago I was assigned by the Senate to duty upon the Committe on Indian Affairs, and I was assigned by the committee, of which Mr. Dawes was then the very zealous chairman, to examine the Indian schools in Wyoming and Montana. I did so under great difficulties and with labor which I could not now physically perform. I visited every one of them. I crossed the great buffalo expanse of country, where you can now see only the wallows and trails of those extinct animals, and I went to all these schools. I wish to say now what I have said before in the Senate, and it is not the popular side of this question by any means, that I did not see in all my journey, which lasted for several weeks, a single school that was doing any educational work worthy the name of educational work, unless it was under the control of the Jesuits. I did not see a single Government school, especially these day schools, where there was any work done at all.

Something has been said here about the difference between enrollment and attendance. I found day schools with 1500 Indian children enrolled and not ten in attendance, except on meat days, as they called it, when beeves were killed by the agent and distributed to the tribe. Then there was a full attendance. I found schools where there were old, broken-down preachers and politicians receiving $1200 a year and a house to live in for the pur-

pose of conducting these Indian day schools, and when I cross-examined them, as I did in every instance, I found that their actual attendance was about three to five in the hundred of the enrollment. I do not care what reports are made, for they generally come from interested parties. You can not educate the children with the day schools.

In 1850, Father De Smet, a self-sacrificing Christian Jesuit, went at the solicitation of the Flatheads to their reservation in Montana. The Flatheads sent two runners, young men, to bring the black robes to educate them and teach them the religion of Christ. Both of those runners were killed by the Blackfeet and never reached St. Louis. They then sent two more. One of them was killed, and the other made his way down the Missouri River after incredible hardships and reached St. Louis. Father De Smet and two young associates went out to the Flathead Reservation and established the mission of St. Mary in the Bitter Root, and St. Ignatius on the Jocko Reservation. The Blackfeet burned the St. Mary's mission, killed two of the Jesuits and thought they had killed the other—Father Ravaille. I saw him, when on this committee, lying in his cell at the St. Mary's mission, paralyzed from the waist down, but performing surgical operations, for he was an accomplished surgeon, and doing all that he possibly could do for humanity and religion. He had been fifty-two years in that tribe of Indians. Think of it! Fifty-two years. Not owning the robe on his back, not even having a name, for he was a number in the semimilitary organization called the Company of Jesus; and if he received orders at midnight to go to Africa or Asia he went without question, because it was his duty to the cause of Christ and for no other consideration or reason.

Father De Smet established these two missions and undertook to teach the Indian children as we teach our children in the common schools by day's attendance. It was a miserable failure. The Jesuits tried it for years, supported by contributions from France, not a dollar from the Government, and they had to abandon the whole system. They found that when the girls and boys went back to the tepee at night all the work of the day by the Jesuits was obliterated. They found that ridicule, the great weapon of the Indian in the tepee, was used to drive these children away from the educational institutions established by the Jesuits. When the girl went back to the tepee with a dress on like an American woman and attempted to speak the English language, and

whom the Nuns were attempting to teach how to sew and spin and wash and cook, she was ridiculed as having white blood in her veins, and the result was that she became the worst and most abandoned of the tribe, because it was necessary in order to reinstate herself with her own people that she should prove the most complete apostate from the teachings of the Jesuits.

After nearly twenty years of this work by the Jesuits they abandoned it, and they established a different system, separating the boys and the girls, teaching them how to work, for that is the problem, not how to read or spell, nor the laws of arithmetic, but how to work and to get rid of this insane prejudice taught by the Indians from the beginning that nobody but a squaw should work, and that it degrades a man to do any sort of labor, or in fact to do anything except to hunt and go to war.

The hardest problem that can be proposed to the human race is how to make men self-dependent. There can be no self-respect without self-dependence. There can be no good government until a people are elevated up to the high plane of earning their bread in the sweat of their faces. When you come to educate negroes and Indians, there is but one thing that will ever lift them out of the degradation in which long years of servitude and nomadic habits have placed them, and that is to teach them that the highest and greatest and most elevating thing in the human race is to learn how to work and to make themselves independent.

I take off my hat, metaphorically, whenever I think of this negro in Alabama—Booker Washington. He has solved that problem for his race, and he is the only man who has ever done it. Fred Douglass was a great politician, but he never discovered what was necessary for the negro race in this country. I have just returned from the South after a sojourn of five weeks upon the Gulf of Mexico. The negro problem is the most terrible that ever confronted a civilized race upon the face of the earth. You can not exterminate them; you can not extradite them; you must make them citizens as they are and will continue to be. You must assimilate them. Exportation is a dream of the philanthropist, demonstrated to be such by the experiment in Liberia. Mr. Lincoln tried it, and took his contingent fund immediately after the war, shipped negroes to a colony in the West Indies, and those who were left from the fever after two years came back to the United States, and every dollar expended was thrown away. Washington, this negro in Ala-

bama, has struck the keynote. It will take years to carry it out, and he has the prejudices of his own race and the prejudices of the ignorant whites against him; but he deserves the commendation of all the people, not only of the United States, but those of the civilized world.

Mr. President, the Jesuits have elevated the Indian wherever they have been allowed to do so without interference of bigotry and fanaticism and the cowardice of insectivorous politicians, who are afraid of the A. P. A. and the votes that can be cast against them in their district and States. They have made him a Christian, and above even that have made him a workman able to support himself and those dependent upon him. Go to the Flathead Reservation, in Montana, and look from the cars of the Northern Pacific Railroad, and you will see the result of what Father De Smet and his associates began and what was carried on successfully until the A. P. A. and the cowards who are afraid of it struck down the appropriation. There are now 400 Indian children upon that reservation without one dollar to give them an hour's instruction of any kind. That is the teaching of many professors of the religion of Christ in the Protestant churches. I repudiate it. I would be ashamed of myself if I did not do it, and if it were the last accent I ever uttered in public life it would be to denounce that narrow-minded and unworthy policy based upon religious bigotry.

This A. P. A. did me the greatest honor in my life during their last session in this city, two years ago. They passed a resolution unanimously demanding that I should be impeached because I said what I am saying now. Mr. President, the knowledge of the Constitution of this country developed by that organization in demanding the impeachment of a United States Senator for uttering his honest opinion in this Chamber puts them beyond criticism. It would be cowardly and inhuman to say one word about ignorance so dense as that.

Mr. President, as I said, go through this reservation and look at the work of the Jesuits, and what is seen? You find comfortable dwellings, herds of cattle and horses, intelligent, self-respecting Indians. I have been to their houses and found that under the system adopted by the Jesuits, the new system, as I may call it, after the failure of that which was attempted for twenty years, to which I have alluded, after they had educated these boys and girls and they had intermarried, the Jesuits would

go out and break up a piece of land and build them a house, and that couple became the nucleus of civilization in the neighborhood. They had been educated under the system which prevented them from going back to the tepee after a day's tuition. The Jesuits found that in order to accomplish their purpose of teaching them how to work and to depend upon themselves it was necessary to keep them in school, a boarding school, by day and night, and to allow even the parents to see them only in the presence of the brothers or the nuns.

I undertake to say now—and every Senator here who has passed through that reservation will corroborate my statement—that there is not in this whole country an object lesson more striking than that to be seen from the cars of the Northern Pacific Railroad, the fact that these Jesuits alone have solved the problem of rescuing the Indians from the degradation in which they were found.

Mr. President, these Jesuits are not there, as one of them told me for the love of the Indian. Old Father Ravaille told me, lying upon his back in that narrow cell, with the crucifix above him, "I am here not for love of the Indian, but for the love of Christ," without pay except the approval of his own conscience. If you send one of our people, a clergyman, a politician even, to perform this work among the Indians, he looks back to the flesh-pots of Egypt. He has a family, perchance, that he can not take with him on the salary he receives. He is divided between the habits and customs and luxuries of civilized life and the self-sacrificing duties that devolve upon him in this work of teaching the Indians.

The Jesuit has no family. He has no ambition. He has no idea except to do his duty as God has given him to see it; and I am not afraid to say this, because I speak from personal observation, and no man ever went among these Indians with more intense prejudice against the Jesuits than I had when I left the city of Washington to perform that duty. I made my report to the Secretary of the Interior, Senator Teller, now on this floor, and I said in that report what I say here and what I would say anywhere and be glad of the opportunity to say it.

Mr. President, every dollar you give these day schools might as well be thrown into the Potomac River under a ton of lead. You will make no more impression upon the Indian children than if you should take that money and burn it and expect its smoke by some mystic process to bring them from idolatry and degradation to Christi-

anity and civilization. If you can have the same system of boarding schools supported by the Government that the Jesuits have adopted after long years of trial and deprivation, I grant that there might be something done in the way of elevating this race.

The old Indians are gone, hopelessly gone, so far as civilization and Christianity are concerned. They look upon all work as a degradation and that a squaw should bear the burden of life. The young Indian can be saved. There are 3000 of them to-day in the Dakotas—in South Dakota, I believe—who are voters, exercising intelligently, as far as I know, the right of suffrage. Go to the Indian Territory, where there are the Five Civilized Tribes, and you will see what can be done by intelligent effort, not with day schools, but with schools based upon the idea of taking the children and removing them from the injurious influence of the old Indians and teaching them the arts of civilization and of peace.

If I have ever done anything in my whole career in this Chamber of which I am sincerely proud, it is that upon one occasion I obtained an appropriation of $10,000 for an industrial school at St. Ignatius, in Montana. A few years afterwards, in passing through to the Pacific coast, I stopped over to see that school. They heard I was coming and met me at the depot with a brass band, the instruments in the hands of Indian boys, and they played without discrimination Hail Columbia and Dixie. They had been taught by a young French nobleman whom I had met two years before at the mission, who had squandered the principal portion of his fortune in reckless dissipation in the salons of Paris and had suddenly left that sort of life and joined the company of Jesus and dedicated himself to the American missions. He was an accomplished musician, and he taught these boys how to play upon the instruments.

I went to the mission and found there these Indian boys making hats and caps and boots and shoes and running a blacksmith shop and carrying on a mill and herding horses and cattle. The girls and boys when they graduated, intermarrying, became heads of families as reputable and well-behaved and devoted to Christianity as any we can find in our own States. They were Catholics. That is a crime with some people in this country.

Mr. President, are we to be told that a secret political organization in this country shall dictate to us what we ought to do for this much-injured race whom we have

despoiled of their lands and homes and whom God has put upon us as an inheritance to be cared for? I accuse no Senator here of any other motive than a desire to do his public duty. I shall do mine, and I should gladly vote for an amendment to this bill infinitely stronger than that of the Senator from Arkansas. I would put this work, imperative upon us, in the hands of those who could best accomplish it, as I would give the building of my house to the best mechanic, who would put up a structure that suited me and met the ends I desired. If the Catholics can do it better than anybody else, let them do it. If the Presbyterian, the Methodist, the Congregationalist, or any other denomination can do it, give the work to them; but to every man who comes to me and says this is a union of church and state, I answer him, "Your statement is false upon the very face of it." Instead of teaching the Indian children that they must be Catholics in order to be good citizens, they are simply taught that work is ennobling, and with the sense of self-dependence and not of dependence upon others will come civilization and Christianity. These are my feelings, Mr. President, and I would be glad if I could put them upon the statute books.

# THE SPIRITUAL EXERCISES AT THE VATICAN IN PRESENCE OF HIS HOLINESS.

*A Letter from Father Gaetano Zocchi to the Roman Provincial.*

(*From the Roman "Lettere Edificantes"*)

ROME, November 14, 1899.

REV. AND DEAR FATHER,
P. X.

I willingly comply with Your Reverence's wish that I should give a short account of the Spiritual Exercises given in the Vatican by Father Remer and myself. Father Remer being much occupied has left me to relate his part as well as my own.

The Exercises were given at the express command of His Holiness, who, I have been assured, himself crushed all the objections thereto, and they were given in the Vatican for the convenience of the Cardinals, Prelates, and Ecclesiastics of the Palace, that they might the better prepare themselves for the holy year. For this purpose, His Excellency the Majordomo of His Holiness, invited the Roman Provincial of the Society to send two of his Fathers to give the Spiritual Exercises of St. Ignatius at the Vatican.

Your Reverence thereupon appointed Father Remer, professor of Metaphysics in the Gregorian University, to give the points of meditation, and your humble servant, assistant editor of the "Civilta Cattolica," to give the conferences. In a printed circular, signed by his Excellency, Francesco della Volpe—the Majordomo of the Palace—the Exercises were announced to begin October 15, in the evening, and to close on the morning of the 21st and they were to be given in the Pauline chapel. The order was as follows: In the morning at half past eight, meditation, and at eleven a conference preceded by a quarter of an hour's spiritual reading; in the afternoon at a quarter to three, after a reading, a second conference, and at a qnarter to six a second meditation.

However some slight changes had to be made in these ar-

rangements as the Holy Father decided to follow the Exercises himself. This was extraordinary, something which had not taken place since Benedict XIII. who, also on the occurrence of the holy year, with some of his ecclesiastics made a retreat at the monastery of Monte Mario, belonging to his former religious brethren, the Dominicans. No precedents were therefore to be found in the archives of the Majordomo for the occasion in which His Holiness would follow the Exercises along with his Cardinals and Prelates in his own palace ; everything had to be determined *ex novo.*

As the advanced age of the Venerable Nonagenarian made the frequent descent to the Pauline Chapel troublesome for him, it was arranged with his consent, to have the Exercises in the "Sala del Trono," adjoining his apartments. On the platform of the throne a neat altar without a tabernacle was erected. On the gospel side, and on the predella, a small table with a crucifix was placed for the preachers. On the epistle side, in an angle of the hall, near the door by which His Holiness usually enters, a movable tribune was placed with a screen and covered in by curtains. It is thus the Holy Father hears, without being seen, the Advent and Lenten sermons given by the Apostolic Preacher, a Capuchin. Seats were arranged on the floor for the Prelates and Ecclesiastics and three prie-dieus with arm chairs for the three Cardinals who were to follow the Exercises. That His Holiness might more conveniently assist at the first Exercise in the morning, the hour was changed from half past eight to nine o'clock. With this slight change the Holy Father was able to attend all the meditations and conferences, except the conference at three o'clock, when he felt the absolute need of repose.

It is impossible, Reverend and dear Father Provincial, for me, called upon to instruct such an audience, to express Father Remer's and my feelings, when we knew that the Infallible Teacher and Representative of God was present, though at first concealed from our view. For the Secretary of State, Cardinal Rampolla, had the delicacy to call me some days beforehand to tell me of the intention of His Holiness to follow the Exercises and begged me also to make this known to Father Remer. At the last moment notice of this was also sent to Your Reverence from the office of his Excellency the Majordomo, in order that you might communicate

it to us. But although we were thus forewarned and prepared and had recommended the matter to God, and though Cardinal Rampolla had told me to speak as if His Holiness were not present—using in my conferences the usual form of address, "Eminentissimi, Reverendissimi Signori"—the first moment was one of the most solemn of my whole life. And Father Remer told me the same of himself. Not that we were awed by the distinguished audience composed of three Princes of the Church, Cardinals Mocceni, Rampolla, and Casali del Drago, seated one after the other in the majesty of the sacred purple, and of the distinguished Prelates as the Monsignor Maggiordomo, Monsignor Tripepi—substitute of the Secretary of State—the Master of the Sacred Palace, Monsignor Pifferi,—the "Sacrista,"—and some forty others besides the inferior ecclesiastics,—all in that sumptuous hall which had witnessed the triumphs of the highest authority on earth and which now presented a spectacle peaceful indeed, but of the greatest solemnity. This was indeed impressive, but over all, in our thoughts, dominated the presence of the Vicar of Christ, — saintly and a nonagenarian joining with the greatest humility the others to follow the Exercises of St. Ignatius given by two sons of the Society of Jesus.

We were not the only ones to feel the impressiveness of this great example. The whole Catholic world, by means of the press, also knew that His Holiness was following the Exercises and it was edified and in sympathy with him. Even the radical journals, though they did not notice it, seemed this time to take part in the universal feeling of veneration, and did not, as far as I know, vomit out their bile against the Jesuit preachers.

I will not give a list of the subjects treated, since they were substantially those of the Book of the Exercises and given in the usual order, as far as the limit of time and the character of the distinguished audience allowed. Father Remer who gave the meditations, according to the order gave the opening and closing exercises. Each time he exposed during a half hour, with much force of reasoning and with abundant quotations from Holy Scripture, meditations on the end of man, the malice of sin, the four last things, and some mysteries of the life and passion of Christ.

Father Remer was not a little encouraged on finishing the

first meditation to meet His Holiness as he was leaving the Hall, and to hear from his august lips, among other things, the following words :—

"VERY GOOD! FIRST RATE! WE HAVE FOUND YOUR WORDS VERY SUITABLE TO BENEFIT OUR SOUL, WHICH IS THE END FOR WHICH WE ARE ALL FOLLOWING THE EXERCISES."

"*Ma bene! ma bravo! Abbiamo trovato le sue parole efficacissime per fare del bene alle anime nostre, che è il fine pel quale siamo qui tutti a fare gli Esercizi spirituali.*"

The practical part—the application—being assigned to me, in which it is easy to stumble on rocks of various kinds, I followed day by day, the subjects of the meditations, profiting especially by the treatise "De Consideratione," written by St. Bernard for Pope Eugenius III., by the examples of holy Cardinals and Prelates who had lived at the Papal court and by the History of the Jubilee written by Francesco Antonio Zaccaria, which offered appropriate teachings for the object intended by His Holiness in having the Exercises. Thus I could clearly and at the same time with due reverence, speak to the distinguished audience about the reformation of life—especially for a priest and prelate—of the defects which disgrace such a life, and especially of ambition, self-love, love of ease, as well as the means which help to make the priestly life perfect, such as works of piety, religion and zeal. I took a little more time than my colleague,—three full quarters of an hour ; but no one complained.

The Holy Father suffered from the closeness of his narrow tribune, and probably did not hear well all that we said, hence on the third day he asked that the small door of entrance be left wide open. Thus we preachers, but not the others, were able to see in the obscurity the ermine of the *Camauro* (the Holy Father's head-covering) as a white band encircling his forehead, and to distinguish the profile of His Holiness as he sat in his arm chair, motionless and silent, except now and then a slight cough, all attention to catch our words. How this confounded and humiliated me, I will leave Your Reverence to imagine.

On the last morning after Father Remer's meditation on Heaven,—I having joined him from our residence of the Villa Cecchini, where I stopped during the night, taking my

dinner at the Vatican—the Holy Father came out from his tribune, took the stole and assisted by Monsignori Angeli and Marzolini, gave the blessing usually given at the close of the Exercises, which this time was actually *ad litteram* a papal benediction. Our feelings as those of all present were indescribable; it seemed as if we were in the Cœnaculum, like the Apostles, and received the blessing of the Saviour risen from the dead. With unspeakable spiritual joy we all descended to the Pauline chapel to sing the *Te Deum* and receive the Benediction of the Blessed Sacrament, which was given by the papal "Sacrista," Monsignor Pifferi.

Though on account of the exceptional importance of the charge imposed upon us by holy obedience, we had to undergo great intellectual fatigue, we were amply repaid by the satisfaction expressed by all the Cardinals, and Prelates of their own accord. But far beyond what we deserved was the reward given to us by His Holiness himself, who after Benediction summoned us to his private apartments, to converse with us intimately, and, as he himself said, with more freedom and ease. He kept us a full hour, letting us kneel for a few minutes at his feet, and then making us sit, one on each side of his chair. He spoke at length of the Gregorian University, expressing his great delight at the flourishing state of the theological and philosophical studies, both in the past and to-day.

Next he spoke of the Exercises, recognizing in the method of St. Ignatius the most efficacious instrument of sanctification, especially for the clergy. Then with the kindest words he thanked us for what we had done, and assured both of us of his complete satisfaction. Would, he said, that not only fifty or sixty, but two or three hundred of my Prelates could have heard you! but many are absent for vacation and many others prefer to make their retreat in the houses destined for that purpose. These last words led His Holiness to deplore the loss of our House of Exercises at San Eusebio, which we have not been able to replace by another more suitable for the needs of both the clergy and laity.

He deplored also the scandalous life of some priests and religious and the idleness of some others, who, he said, live in the Church and die without her being sensible of their presence or absence. He called to mind how when a young man he went through the Exercises in the houses of

the Society, especially at San Eusebio, and spoke in high praise of the Father Director at that time, adding that he still had the notes he had taken of the more striking and useful matter of the meditations. He spoke of the institute he had founded at Anagni, which he hoped would be of great advantage for the whole Campagna, and added that this college was also intended to accommodate the priests who desired to follow the Exercises during the autumn vacations.

He also spoke at length of the approaching Jubilee and the hopes he entertained of the sanctification of the Christian people, and finally, becoming more paternal and affable, the Holy Father told us with a smile that he wished to make each of us a present suitable for religious who had taken a vow of poverty, and this would be a small reliquary containing the relic we would choose. He then asked each of us which relic we would prefer,—which one you, Father, and which you, Father Remer? Father Remer chose a relic of the Holy Cross and I one of St. Francis Xavier, as I had already one of the Holy Cross. You will have them soon, he concluded, and with great amiability he blessed us and all dear to us. A few days afterwards Monsignor Merzolini brought us, in the name of His Holiness, these relics, which we shall cherish as most precious treasures to the day of our death. His Excellency the Majordomo also sent us a letter of thanks in the name of all the Cardinals and Ecclesiastics to whom we had given the Spiritual Exercises.

God grant, Reverend and dear Father Provincial, that the fruit of these days may be abundant and lasting, fruitful in sacerdotal zeal and productive of an abundant harvest of souls during the approaching Holy Year! It is thus our Society, even in the sorrowful times it is now passing through, may rejoice to see accomplished the promise made by our Lord to St. Ignatius and his first companions,—*Ego vobis Romæ propitius ero.*

With the greatest respect and in union with your Holy Sacrifices I remain,

Your Reverence's,

Infimus in Christo Servus,

GAETANO ZOCCHI, S. J.

## THE CAUSES OF OUR BLESSED AND VENERABLE.

*A Letter from Father Gerardo M. Starace.*

(*From the Neapolitan "Lettere Edificanti*)

ROME, January 7, 1900.

REV. AND DEAR FATHER,
P. X.

Those of Ours passing through the eternal city, who will pay a visit to the Gregorian University and will ask for the office of the Postulator of our saints and blessed, will meet with an agreeable surprise. There they will be shown the archives containing manuscripts and processes of the lives of our heroes who have already been placed on our altars, or are on the way to it. These will be found in perfect order, with a detailed and exact catalogue, which has been a *desideratum* for three centuries, and has been completed only within the past two years. There too will be found an inventory of the relics, which are carefully kept in elegant cases, in a large press with suitable divisions and in perfect order. Finally there may be seen a diary carefully kept of the facts occurring day by day in the processes, and the great progress made during the past two years as will be shown. This is due in great part to Father Beccari, the Assistant to Father Armellini, who has made this work the chief occupation of his busy life. It is to his courtesy we are indebted for the following account of the present state of the causes of our Venerable, something which has been sought for hitherto in vain.

These causes may be divided into three categories. The first is that of those whose causes now occupy the Congregation of Rites, and these are fourteen; the second of those for whose causes information is being taken in their respective dioceses and they number eight; the third of those whose causes have been interrupted and amongst these there are ten which there is hope of taking up again.

The first cause to be concluded is probably that of the

*Venerable Joseph Anchieta*, as the apostolic process for the approbation of miracles preparatory to his beatification will soon take place. Next comes the three *Venerable Martyrs of Hungary*, if they do not even get the preference over Venerable Anchieta. The information is ready and printed for the congregations which will be held in 1901, to approve their martyrdom.

The cause of the Apostle of the Sacred Heart, the *Venerable Claude De La Colombière*, will be brought this very year before the Congregation *Preparatoria* at which the Cardinals assist to receive information on the practice of his virtues in a heroic degree.

The cause of the *Venerable Luigi Lanuza* is progressing rapidly. It is hoped that it will soon be ready for the Congregation *Antepreparatoria*,[1] for the approbation of the miracles.

Also during the present year, 1900, as the apostolic processes for miracles are finished, the validity of the processes will be discussed for the cause of the *Venerable Julien Maunoir*.

For the *Venerable Francisco de Castilo*, a native of Lima, Peru, the information on his practice of heroic virtue is being prepared for the Congregation *Antepreparatoria*.

The cause of the *Venerable Joseph Pignatelli*, after a delay

[1] These three meetings of the congregation are called "Antrepreparatoria," "Preparatoria," and "Generalis."

In the "Antepreparatoria" the doubt about miracles, virtues, or martyrdom is discussed. The consultors of the congregation, masters of ceremonies and the Cardinal "Relator," are alone present, and the consultors alone vote. The object of this congregation being to make known the cause to the Cardinal Relator.

In the "Preparatoria" all the Cardinals are present but do not vote, the object of the "Preparatoria" being to instruct all the Cardinals, just as the object of the "Antepreparatoria" is to instruct the Cardinal Relator.

The "Generalis" is held before the Sovereign Pontiff, and both the consultors and Cardinals vote on the virtues, of martyrdom, or on the final doubt, whether in the cause in question it is safe to proceed to the canonization or beatification. This "Congregatio Generalis" is held at the most twice a year, and only one cause is discussed each session.

This General Congregation being finished, the Holy Father, after prayer and supplication to know the will of God, if his judgment is favorable, holds a new general congregation, which determines whether the beatification shall proceed forthwith or be further delayed. If this be favorable the Sovereign Pontiff appoints the day for beatification, which takes place in the Vatican with great ceremony.—*Ed. W. L.*

of some forty years, has been again taken up. Pius IX. *vivæ vocis oraculo*, for reasons of opportuneness and not for any intrinsic difficulties, suspended the process. His Holiness, Leo XIII. has deigned to remove this suspension, so that the process has been resumed. Fortunately the testimony of all the witnesses *de visu*—seventeen in number—has been preserved. Next February the official examination of the body, which is preserved in the crypt of the Gesu, will take place, and probably in July the discussion of the validity of the whole process will be begun.

In the cause of the *Venerable Emmanuel Padial*, a native of Granada, Spain, all is ready for the discussion of the validity of the process.

For the *Venerable English Martyrs*, 300 in number of whom thirty belong to the Society, the process is being pushed forward in England. Documents are being prepared there to be afterwards examined in Rome, where already the introduction of the cause is in preparation for those who were put off ten years ago, by reason of insufficient proof, and this in order that the processes of all of this blessed band may go on together as rapidly as possible.

Our hopes have revived for the glorious *Martyrs of Tonkin* —sixteen Fathers and nine catechists—for the following reason. Through the care and labors of Father Beccari, the old processes of which the Congregation of Rites had no knowledge, have been discovered in the archives of the propaganda. Owing to the opportune dispensation of His Holiness, these processes have been admitted as valid for the introduction of the cause, and to diminish expense to them have been united the cause of the *Martyrs of China and Cochinchina*.[2] The summary and information for the introduction of the cause of these Chinese Martyrs next January is now being printed.

For the *Martyrs of Ethiopia*—eight Fathers, one of whom was a Bishop—for *Padre Bernarde de Hoyos*, the Apostle of the Sacred Heart for Spain, and for *Padre Luigi Solari*, measures are being taken to introduce their causes at Rome. For the martyrs, the information necessary to introduce their cause next January is already printed; for Padre Hoyos the translation is being made at Rome, by the translator ap-

[2] See WOODSTOCK LETTERS XXIX. (May, 1900), p. 171.

pointed by the Cardinal Ponente, of the great process conducted at Valladolid; while for Padre Solari the documents are being prepared at Benevento, Genoa, and Chiavari to be examined at Rome. The summary and information for the introduction of the cause will soon be printed.

The eight causes for which information is being taken in their respective dioceses, comprise: the *Martyrs of Aulenas* and *Père Pierre Carayon* in France; *Père Leonard Lessius* in Belgium; *Padre Antonio Criminali* and *Padre Paolo Capelloni* in Italy; *Pater Philipp Yenigen* in Germany; *Padre John Cardim* in Portugal; and the *Canadian Martyrs*. The processes of *Capelloni* and *Cardim* are nearly finished.

Of the ten whose causes have been interrupted, and of which it was said there is no hope of resuming them, it will be necessary to distinguish two classes. In the first class are the *Venerable Cardinal Bellarmine* and the five *Martyrs of the Commune* at Paris. All hope of resuming these causes lies in the removal of the impediments, and God alone knows when this will take place. For the eight others, there is good reason to believe that their causes will soon be resumed. These eight are the *Venerables Louis De Ponte*, *Padre Gonzalvo Silveira*, the *Japanese Martyrs*, *Padre Vincenzo Carafa*, *Padre Rocco Gonzalez* and *companions*, *Martyrs* of South America, *Padre Bernardo Comalgo*, *Padre Giovanni de Alloza*, and the *Martyrs* of Brazil.

So much for our Venerable heroes; among our Blessed not one at the present time offers us miraculous events to be discussed for canonization.

GERARDO M. STARACE, S. J.

## THE HISTORY OF OUR COLLEGE AT SITTARD, HOLLAND.

*A Letter from Mr. E. Beukers, S. J., to the Editor.*

SITTARD, April, 1900.

REV. AND DEAR FATHER,
P. X.

The Province of Holland is building a college at Nimwegen, the birth place of Blessed Peter Canisius, to which the greater part of the Sittard Community is to move next September. It is to be a grand building, planned after the latest models of an up-to-date college, and I need hardly tell you, that the Catholics of Holland take a great interest in its construction. Though it will only be moving from one house to another, still to a close observer it conveys something more than a mere change of place; for the old programme of studies is also to undergo a considerable change and will be replaced by a new one, a necessary—mind, I do not say fortunate—consequence of the many accomplishments which the state requires at present from an educated young gentleman. Cramming the minds of our boys for absurd examinations of the stiffest kind is now a matter of absolute necessity and the only way to any public career.

The new college at Nimwegen I will describe later, I wish now to say a word or two about the old college of Sittard, which we are about to leave. Humble though this mansion may be, on account of its history, it is certainly in every way worthy of the readers' attention. Let me first describe its situation. On opening a map of Holland we find in one of the southern parts of the country—in the province of Limburg—t he name of Sittard. This name has been known in Dutch history ever since the tenth century and has sometimes been connected with that of King Twentibold, a well known figure in history. In those days it was a fortress of considerable size with surrounding walls and moats, and as such it has seen many a struggle around its fortifications. Gradually, however, the moats having been drained and the walls levelled, there is now hardly anything left to remind one of its old might and strength. The aspect is even peace-

ful and conveys to a visitor the idea of a small flourishing community with many branches of industry to support it. Indeed the only thing to recall its having been in former days the scene of slaughter and death, is a part of the ancient wall, that still runs about the town. It is now planted with a double row of trees, and affords a picturesque walk in summer, and as such has naturally become the fashionable promenade, to which Sittard's "beau monde" flock. Here it was that the Jesuit Fathers started a college about fifty years ago in one of the oldest and most remarkable buildings of the town—a convent belonging to the Dominican Fathers. How it happened that the Dominicans, who also had here a flourishing college of boys, had to make room for our Fathers, and how this was brought about in a peaceful and natural way, may be gathered from the following brief sketch, which details the origin of the house, its development and principal events during the residence of the Dominicans, and finally how they emigrated and our taking possession of it was chiefly effected.

In the year 1622, Agricola,[1] the head priest of Sittard, a man renowned for his virtue and learning, died; consequently a successor had to be appointed by the diocesan chapter. In the meantime the inhabitants applied to the neighboring Dominican convent of Maestricht for a momentary supply. Father Jacobs was at once dispatched, but finding after a time that the amount of work exceeded his strength, got two more Fathers to join him. From early in the morning till late at night these brave men were engaged in their fruitful work of administering the sacraments, preaching the Gospel, and teaching the children of the town; indeed their work was so appreciated that the people begged their Bishop not to take them away. Their request was granted. More Fathers now joined those already there, and the house they had hired in the "Plakstraat" having become too small, they began to look out for another. In his generous kindness one of the Sheriffs of William, Count Palatine and Duke of Neuburg, made them a present of the hospital with the adjoining chapel, situated on the "Markt." The building was soon restored, extended and adapted to the use of its present owners; and the next year, 1632, upon the Feast of St. Michael, they had the satisfaction of carrying the Blessed Sacrament in solemn procession to their new abode. Meanwhile the work of these Fathers

[1] But for the zeal and unremitting endeavors of this holy priest, Sittard would have fallen a certain prey to the Protestants.

kept ever increasing; a school was formally opened in the year 1657, and by this time the convent and church were completed. In 1671, they distinguished themselves when a terrible plague threatened death and destruction. Hundreds were carried to the grave; and yet owing to the unremitting care and prayers of the Dominicans, a great many were saved. They chose Rose of Lima, who had just been beatified by Pope Clement IX., as a special patroness against the spreading evil. In her honor a little chapel was erected—Kosakapel—on top of a hill outside the town. A promise was made to visit this spot every year in solemn procession, a custom which has been kept up to this very day. It is a grand sight, indeed, to see those thousands of people with bands of music and all the dignitaries of the town, winding along the richly decorated streets, following the Blessed Sacrament, which is carried to this sanctuary, preceded by a long line of secular priests and members of different orders and congregations. On reaching the chapel Benediction is given. Such sights must strike foreigners who see them, as they will not expect such loyal demonstrations towards the sacramental Lord on the public roads; for Holland, they have always been told, is a Protestant country. They are quite right in this, only they have to bear in mind that these processions are confined to those provinces only, in which the majority of the people are Roman Catholics. However I have often seen crowds of Protestants and even Jews witnessing the scene, and I do not think they have ever behaved badly or caused the least disturbance. A very strange and old custom is the fair that commences as soon as the Blessed Sacrament has been brought back to the convent church. Scarcely are the church doors closed upon the last participants of the procession, when the jarring tones of barrel organs, German bands and all kinds of musical instruments blend together in strange confusion, to announce to the people that the fair has opened. At this signal the booths and shows that are standing in picturesque disorder upon the market place, are open to the public. Whirligigs start running and a dense mass of people, young and old crowd around the "Punch and Judy" show, one of the greatest attractions of a Dutch fair. All this is to last four or five days, and unfortunately, the noise produced by the united efforts of this gigantic orchestra of inharmonious sounds keeps dinning on one's ears for the greater part of the night and leaves heaps of time to envy with King Henry IV. the lot of that lucky ship boy,

whose eyes could be sealed up upon the high and giddy mast.[2] Strange though it may appear, it is a fact, that these fairs in this part of the country invariably attend the greater feasts of the Church. This time, however, I have no mind to trace out the origin of this thoroughly Catholic custom; I only want to add that it very often degenerates into excesses of the basest kind. But enough about all this. Let us return to the Dominicans.

Everything in the convent went on smoothly till the year 1677. At this period the Dutch were involved in a war with Louis XIV., and, strange to say, Sittard, that had nothing whatever to do with this quarrel—it was in those days independent of either of these countries—had to pay for it. On the 7th of September, French troops entered the town and burned it to the ground; the Dominican convent and church were alone saved. Before setting the town on fire, General Moélac[3] rode with his troops through the streets, when all of a sudden stopping in front of the convent, he caught the sounds of a French tune, sung by a canary. This clever bird was a pet of some old Father who took delight at recreation time in teaching it some popular melody. The officer was struck with amazement, and begged the Father to sell him the bird. "Never, my dear General," was the reply, "will I sell it to you; but I am quite willing to make you a present of it." The gift was gratefully accepted and the soldier, expressing his anxiety to reward the Father, the latter replied: "Save our convent from the threatening destruction." This however was not in the General's power, as he himself was but the instrument in the hands of Marshal de Turenne, whose order ran, that the whole town should be destroyed. On the other hand, not wishing to show himself ungrateful, he found the following means of squaring the obligation he lay under as a soldier, with that he owed as a gentleman,—

"Very well," he said, "all the streets, as you see, have been covered with straw, at the moment I raise my sword it will be lit at different points of the town and the fire will soon spread; but here my soldiers shall come last of all. As soon as the straw in front of the house will have caught fire, I will sheathe my sword as a sign that the

[2] It is worth mentioning that one of those fairs exactly coincides with our annual retreat.

[3] The picture that our ancestors have handed down of this Frenchman, is by no means flattering; he seems to have been a ruffian to the very backbone; he is represented as one of the finest specimens of a bug-bear that Sittard has ever heard of, and yet happily for our good Fathers he was not altogether void of the better qualities of his nation.

work is finished. Let every monk be ready with water and fire buckets."

The General was as good as his word. When the greater part of the town was in a blaze and the straw piled up against the church wall began to catch fire, the General sheathed his sword and all the monks, assisted by many others, came running out and succeeded in mastering the flames and saving the house.[4]

The population was greatly reduced and not till many years after the fatal catastrophe, did the town regain its former strength and wealth. The number of boys, however, kept increasing and their histrionic and musical performances became famous; so we read on one of the programmes an occasion of a distribution of prizes on the 12th and 13th of September, 1754: "Sittardiæ in collegio nostro Beato Alberto magno sacro, ordinis Fr. Prædicatorum; Joseph of Ægypt, drama in three acts with music." The whole performance, however, was done in Latin, this being the language of the house, just as French prevails in many convents now-a-days.

We pass over many occurrences of slight importance as nothing very important happened till the days of the French Revolution. On November 28, 1797, the French troops entered the town in crowds and riding up to the market, made a stop. There they were split up into several smaller knots and without giving any further explanation they posted themselves sword in hand at the different gateways of convent and church. Thereupon the General with the staff entering the convent, made his way to the refectory, where the community was just taking dinner. Fancy the amazement and consternation of those good old Fathers, when the commander made the following announcement to them: "In consequence of an order from Paris, the Dominican Convent of Sittard has ceased to exist, its members are to be expelled and their goods confiscated." Immediately upon this order they were led away and locked up and kept prisoners in their own cells. The Fathers, thirty in all, were next day placed two by two upon carts. When everything was ready, the signal for departure was given and away they went like criminals, escorted by soldiers who went on either side with drawn swords. Heartrending were the scenes of farewell. All the town crowded around them, bitterly lamenting the lot of their beloved Fathers and openly remonstrating against such unlawful proceed-

[4] Even now there are some traces of the fire to be seen upon one of the church walls connected with the house.

ings. From this day's date service at St. Michael's was strictly forbidden and the gates kept locked till 1802. In the course of the following years the convent served for different purposes till at last a college was again started and continued under the direction of the Rev. J. Heussen. This zealous priest, however, feeling unequal to the task, applied to the Dutch Jesuits for assistance, which they were quite willing to afford. In 1851 Father Heussen left the education of the boys entirely to our Fathers, who have been continuing their work in this house up to this day, and will certainly be sorry to leave an abode that awakes within their hearts so many recollections of the past. It is, however, no little consolation to us that, though our Province is to leave the house, it is not to be given up to strangers. On our leaving Sittard our Fathers of the German Province will take possession of the building and open a college for German boys. Being situated close to the German frontier, it will, no doubt, be liberally patronized by German students who will be glad to receive there the education from our Fathers, which they cannot obtain in the Fatherland. May God's blessing continue to rest upon this college after its new occupants have taken possession of it!

Yours in Christ,

E. Beukers, S. J.

## THE ROMAN PROVINCE IN 1900.

### A HALF HOUR WITH THE ROMAN CATALOGUE.

The Roman Province has a special interest for all the members of the Society, so that many of Ours will be glad to know its status to-day. This is given in the annual catalogue of the Province, but as this catalogue will be seen by but few of our readers, we have compiled from its pages the following facts, which give a fair and accurate account of the colleges and houses of the Province as they existed at the beginning of the present year.

The catalogue begins with Father General and the Curia. Father General, Lewis Martin, is now in his fifty-fourth year, having been born on August 19, 1846. He entered the Society on October 13, 1864, so that he is now in his thirty-sixth year of religion. He was professed on February 2, 1881, and he was elected General October 2, 1892.

The Curia consists in all of twenty-eight persons, of whom fourteen are priests and fourteen lay-brothers. They all reside at the Collegio Germanico, Via S. Nicola da Tolentino, 8, with the exception of the Procurator General, Father Maertens, and his Socii, Brothers Celli and Prieto, who live at the Gregorian University, and the Assistant Secretary, Father Van Meurs, who with Brother Wenzel are at Exaten.

Of the fourteen priests, Father Rota is Secretary of the Society and has for his assistants Fathers Gerste and Van Meurs; Father Maertens is the Procurator General; of the ten others five are the Assistants and five hold the office of Substitute of the Secretary. They are as follows:—

| *Assistancy* | *Father Assistant* | *Father Substitute* |
|---|---|---|
| Italy | Fr. Roger Freddi | Fr. Dominic Galeazzi |
| Germany | Fr. Maurice Meschler | Fr. Paul Webel |
| France | Fr. Francis Grandidier [1] | Fr. Peter Charrier |
| Spain | Fr. John Jos. de la Torre | Fr. Angelus Alberdi |
| England | Fr. Rudolphus J. Meyer | Fr. Peter Chandlery |

[1] Father Grandidier died on February 22, 1900, and has been replaced by Father Fine, formerly Provincial of Lyons.

In their own community life Father de la Torre is Admonitor to Father General and Confessor of the house, Father Freddi is Spiritual Father, Prefect of Health and Confessor, Fathers Grandidier and Meyer are also confessors, Father Charrier is Minister and Procurator, Father Chandlery is Prefect of the Library, and Father Galeazzi, Prefect of Reading.

The first mentioned of the lay brothers—Brother Ignatius Banquells—is taken out of alphabetical order, because he is Father General's Socius. Of the others, four are marked as Amanuenses; one, Brother Mantilaro, is Subminister. The usual domestic offices are distributed amongst all, while all—except the Brother janitor—are marked "Socii exeuntium."

The next page of the catalogue is taken up with the name of His Eminence, Cardinal Camillus Mazzella of the Province of Naples, who has just entered on his sixty-seventh year, and who was created Cardinal Deacon of the Title of St. Adrian in the Roman Forum on June 7, 1886, in 1896 raised to the dignity of Cardinal Priest, and on April 19, 1897, made one of the six Cardinal-Bishops, having as his see Palestrina. He lives at Rome in the Collegio Germanico.[2]

The following page of the catalogue is devoted to Cardinal Andrew Steinhuber, of the Austrian Province, who is now in his seventy-fifth year, and who was created Cardinal Deacon, under the title of St. Agatha in Suburra, January 16, 1893. He also lives at the Collegio Germanico.

We next come to the Roman Provincial, Father Francis M. Carini, his Socius, Father Emigdius Rossi and his lay brother Socius, Brother Campitelli. His consultors are his Socius and the Rectors of the Gregorian University, of the Istituto Massimo, and the "Civiltà," the latter taking the place of the late Father De Augustinis, who was a consultor up to the time of his death.

The Pontifical Gregorian University comes next. This is the great school of Philosophy and Theology, more than a thousand students from the different colleges and religious congregations in Rome attend its courses of Theology, Canon Law and Philosophy. There are thirty-two of our Fathers attached to this college, seven of whom live in other houses but come here to give their courses. Father De Maria is the General Prefect of Studies, Father Billot has the morning dogma, Father

[2] Cardinal Mazzella died, as our readers know, on March 27, 1900.

Pignataro, the evening dogma of the 2d, 3d, and 4th years, while Father De Mandato has the morning dogma and Father Boussac the evening dogma for the first year. Fathers Wernz, Biederlack, and De Luca lecture on Canon Law, and Father Bucceroni on Moral Theology. There are two professors of dogma for the short course, professors of scripture, Hebrew and ecclesiastical history, and a complete faculty for the three years of philosophy. Father Armellini, the General Postulator for the causes of our Blessed and Venerable, with his assistant, Father Beccari, lives at this college. Although there are so many externs frequenting the courses, there are few comparatively of our scholastics. Thus there are but two in the fourth year of theology, three in the third, two in the second, and four in the first year. There are only two in the short course both in the third year. Thus there are but thirteen theologians while the philosophers number eighteen. Two of these theologians are Americans from California.

The college of writers of the "Civiltà Cattolica" comes next, numbering thirteen Fathers and five Brothers. Father Gallerani is the Rector, Father Zocchi, the well known preacher, and Father Franco are among the "scriptores," along with Father Brandi who is also prefect of the library and archives, and consultor of the house. Father Van Ortroy, the Bollandist and Father Grisar, the historian, a regular contributor to the pages of the Civiltà, though not on the staff, live in the college.

The Collegio Germanico Via di S. Nicola da Tolentino is next, under the Rectorate of Father Biederlack, of the Austrian Province, who in last October succeeded Father Schroeder, of the German Province. Father Biederlack still continues his lectures on Canon Law at the Gregorian University. There are in this college but six Fathers and one scholastic, as the students attend the lectures at the Gregorian University. There are eight coadjutors, two of whom are assigned to our Cardinals Mazzella and Steinhuber, who have their home in this college.

The South American College — Collegio Pio Latino Americano—is next, with twelve Fathers, three scholastics, and six coadjutors. Among the Fathers here is the well known Father Palmieri, who is Theologian of the Pœnitentlaria, and Consultor of the Congregation of Bishops and Regulars.

After the "Collegio Ruteno" with but three Fathers and two Brothers, comes the Institute in the Piazza delle

Terme—the "Istituto Massimo" as it is called—with nine Fathers and two Brothers. Among the Fathers is Father Beringer, Consultor of the Congregation of Indulgences and well known from his standard work on "Indulgences, their nature and their use," an English translation of which is now in press.

The "Domus Exercitiorum" (Borgo S. Spirito, 12), with five Fathers and two Brothers fills up the next page. Three of the Fathers are engaged in giving retreats; of the two others, one, Father Müller, lectures on astronomy in the Gregorian and directs a private observatory, while the other is the well known Father Ehrle, Prefect of the Vatican Library. Two small residences—called respectively Residentia Romana I. and II.—one connected with the Gesu and one with S. Andrea complete the list of houses in Rome. There are besides several of our Fathers attached to various churches, as that of St. Ignatius and the Caravita.

Outside of Rome we have the Novitiate at Castel Gondolfo. Here there are sixteen scholastic novices, two of whom are priests, and eight coadjutor novices. Father Santopaolo is the Master of Novices, and there are five other Fathers, two of whom teach the seventeen juniors. At Anagni, forty miles S. E. of Rome, is the Pontifical College, founded by Pope Leo XIII. in 1897, as a seminary for this part of Italy. There is as yet no course of theology. Four Fathers are employed here teaching Metaphysics, Logic, Mathematics, and the physical sciences. At Frascati is the celebrated boarding school of Mondragone, with thirteen Priests, four scholastics, and seven Brothers. Our readers will recall to mind the description of this college with its history and its struggle with the Italian Government, by one of our California scholastics, Mr. W. F. Thornton. It was published in the May number, 1899. One more college—a little seminary—is situated in the province of Arezzo. Here there are employed twelve Priests, eight scholastics, and three coadjutor Brothers. Seven of our Fathers have also charge of a Theological Seminary at Ferentino, and one teaches Moral Theology in the seminary at Segni. The Roman Province has also a large residence—eight Fathers and one Brother—at Bologna, and another—eight Fathers and three Brothers—at Florence, and smaller residences of two or three Fathers at Tivoli, Orvieto, and Giuliano di Roma.

All together the Province has laboring in and about Rome 205 Fathers, 80 Scholastics, 102 Brothers.

The Roman Province has one Mission—that of Brazil. Here there are two large colleges, at Itù and Nova Friburgo; a novitiate at Campanha, with five juniors and five scholastic novices; and three Residences. In all 46 Fathers, 19 Scholastics and 30 Brothers are laboring in this Mission.

The catalogue has also a table giving those belonging to the Roman Province who are engaged in missionary work outside the Province. Besides the Brazilian Mission, seventeen Fathers and three Brothers are engaged in this apostolic work. The Province has also some twenty more "extra provinciam," having subjects in fifteen of the Society's twenty-three Provinces, exclusive of the independent missions of New Orleans and Canada.

On account of having Rome as its centre the Roman Province has more "Ex aliis Provinciis in Nostra Degentes" than most other province of the Society. These number 71,—Fathers 44; Scholastics 5; Brothers 22. Fifteen Provinces are represented by these subjects.

The list of the dead counts seven Fathers and two Brothers. Among the Fathers is Father De Augustinis —R. I. P.

Finally as the sum total, after subtracting the 71 "Ex aliis Provinciis," we have as "Socii Provinciæ Romanæ ineunte anno, 1900," Fathers 207; Scholastics 94, Brothers 110, in all 411. This is an increase of four over last year.

## REMINISCENCES OF HALF A CENTURY.

### *A Last Letter from Father Ponziglione.*[1]

*Opera Dei revelare et confiteri honorificum est.* (Tob. xii.)

ST. IGNATIUS COLLEGE, CHICAGO,
November 28, 1899.

REV. AND DEAR FATHER,
P. X.

On a clear morning about the end of November 1847, as I happened to be in the janitor's room of our college of Genoa in Italy, two strangers stepped in, introducing themselves,—one as Father Anthony Elet, the Vice-Provincial of our Society in Missouri, the other as the Procurator of the Province of Maryland, Father Thomas Mulledy, both on their way to Rome. I told them that they were welcome, and accompanied them to the room of Father Carminati the Rector of the college. In the afternoon I brought them around to inspect our schools, libraries, museums, with which they were much pleased. Just before leaving, Father Elet asked me whether I would like to come to St. Louis, Missouri. I replied that I was perfectly indifferent and willing to go wherever my Superiors would think proper to send me. The two Fathers smiled and left. Some time in December Father Elet informed me that Father General had filed my name on the list of those he was allowing to the Province of Missouri. I felt very happy at the good news, but as the Italian revolution was just then nearing its climax, I never expected I would be able to make my way to this country.

Times were then very hard for us; so much so that it was dangerous for any of Ours to appear in public. Almost every night furious mobs would parade in front of our college, shouting "death to the Jesuits," etc. We feared that at last they would break in and massacre us all. In the midst of this great excitement, we kept our schools going on as usual. Meanwhile orders were issued by King Carlo Alberto to the Governor of the City to

[1] Father Ponziglione died at Chicago, March 29, 1900.

protect us, but the troops his Excellency sent to protect us always came too late to do any good.

During the Christmas holidays, as I was in the college gardens, my attention was attracted by an old iron gate hidden behind the bushes. I wondered that I had never noticed it before. It was evident that there was the beginning of a covered road. But where did it lead? Curiosity, or rather my guardian angel, suggested to me to find out. As the gate was locked, I had two keys made to fit it, and in company of a coadjutor Brother, both of us provided with lanterns, I started on an investigation. We advanced very cautiously, and in a short time came to another iron gate. Our keys opened it, and we found ourselves on a small street leading from the city to Castelletto, a fort near by, but the way to it was blocked by a third iron gate. This was watched by a sentry, and at night was always closed. Proud of our expedition, we hastened to inform Father Rector about it. Hearing our account he exclaimed "I do not doubt, God guided your steps."

On the 28th of February, 1848, about 8 P. M., a mob estimated at some 2000 people, gathered in front of our college, their war cry being "Death to the Jesuits." Soon some men with a long beam began to ram the large portal of the college. An attack of this kind had been expected, and Father Rector, as well as his Minister, Father Henry Vasco, was prepared for the emergency. Each of the prefects had been instructed where to bring the students under his charge, and the Fathers as well as teachers knew to what houses they might apply for shelter in case of need. Following the directions received, the alarm being given, all safely escaped through the covered road Providence had opened to us! And how it happened we never could learn, but the fact is, that the third iron gate, which used to be locked up, and guarded by a sentry, that night had been left open without any sentry. I with two coadjutor Brothers and a servant remained to take care of the college. Brother Wysocki one of the two with me, was helpless on account of sickness and old age.

Spite of all the ramming against the big door, it held fast. About midnight a company of soldiers having come to clear the street, the mob scattered in every direction. Considering the ground on which the mob stood for over three hours striving to make a rush into the college, we have another evident proof of the special love with which God protected us during that night; for in

the number of those men there were many who knew that by jumping over the garden wall, by which they were standing, they could have a very easy access into the college, and massacre us all, but blinded by their passion, they never seemed to have thought of it. The mob being now dispersed, I was making a turn through the basement of the college when coming to the janitor's room close to the large portal, one of the soldiers who was on guard in the street saw me through a window and called me. I at once approached him asking what he wanted, and there I saw the Captain of the company, who very peremptorily ordered me to open the door, for he was sent by the Governor to save the students. I answered that the students had all been provided for, and were all with their friends in the city, that the professors, teachers and servants were also all out. I with two Brothers and a servant had remained to take care of the college, and I could not leave unless the Governor himself would take the responsibility of protecting the building. Besides, one of the two Brothers I had with me was very old, and so sick that I could not abandon him. To this the Captain replied that he would report to the Governor, and in thirty minutes he would bring me an answer.

He faithfully returned at the appointed time, telling me that the Governor would be responsible for the college, that the sick Brother would be attended to, and he said I am ordered to bring you to the palace! I understood what he meant, I was his prisoner. I was bound to surrender to superior force, and let fall into the hands of our bitter enemies one of the most flourishing colleges our Society ever had in Italy. Many years indeed have passed since these events, but when the memory of that terrible night returns to my mind, I cannot help but repeat what an unhappy poet long ago wrote,—

Cum repeto noctem qua tot mihi cara reliqui
Labitur ex oculis, nunc quoque gutta meis!

At 1 A. M. on the 22nd of February, I stood before his Excellency, the Governor, who in a very rough manner told me that we were the cause of that night's disturbance. I asked him what we had done. He answered that he had forbidden the professed Fathers saying Mass and hearing confessions in their church near by, but they would not obey him. I thought it was useless for me to make any remark, and I asked him what he wanted from me. He did not speak, but made me a sign with his hand to pass to the next room. Here to my surprise I

found myself in company of sixteen of the professed Fathers who had been arrested that same night. I could but feel happy in seeing them, and bowing to the Governor I thanked him for the great honor he procured me, by associating me with persons I so much esteemed.

The leaders of that night expedition felt much disappointed at missing the students and the Fathers of the college, and fearing that we also might escape from their hands, it was ordered that we should be transported to the frigate "San Michele" anchored in the harbor.

At 2 A. M. we were called down to the courtyard of the palace where a company of soldiers surrounded us and marched us out to the dock. As we were going on *gaudentes*, the officers of the company, who a few years before had been educated at our college, came around us with tears in their eyes to kiss our hands and beg us pardon for the way in which they were bound to treat us. We cheered them up and thanked them for their sympathy. On reaching the harbor we found a barge ready to receive us, in it we met the two Brothers I had left at the college. Without any delay we were brought to the frigate and were confined in the hold in a very miserable place, about sixteen feet long, twelve feet wide and five feet high; one poor lantern gave us a little light; of fresh air, there was none. A sentry was placed at the entrance. In the vessel we found a garrison of 800 men who were very much excited against us, because on our account they were not allowed to go to the city to amuse themselves. The Admiral, who was a fine gentlemen, fearing that the soldiers might in their excitement, go down to hurt us, came to notify us of the danger we were in, and opening a trap door, showed us a kind of long corridor in which ballast was kept, saying that in case we would hear the noise of men rushing down that that was the place to which we might withdraw. But fortunately there was no need of it, for the Admiral, who not only was very popular, but was highly esteemed by the soldiers, in going around among the crowd, reasoned with them and succeeded in pacifying them.

We were kept in the frigate for three days. On the night of the third day we were transferred to a steamer, where the Governor furnished us with valueless passports and gave each of us five francs to pay our travelling expenses to Rome. During that night we left on the same steamer for the City of Spezia, and at 7 A. M. of the next morning we were at the entrance of its harbor, where soon quite a number of small boats came with crews de-

sirous to transfer us to the landing. We were all ready, but the trouble was how to bring down Brother Wysocki who was in danger of death. No one would take charge of him, some were cursing him and advising to drop him overboard. At last by offering a big *mancia* [1] to a couple of stout men, I had him carefully taken down to a skiff and we all started.

At the landing a crowd of people received us with cries "Death to the Jesuits." Some carriages with an escort of perhaps six carbineers had been sent to convey us to the State line. With great difficulty we succeeded in getting into them, and off we went. But the people were pressing on us so close that the drivers could not advance but at a very slow walk, and this placed us in a dangerous positon. I happened to be in the first carriage and next to me was Father Firminus Costa who some years before had barely escaped with his life from the massacre of Ours at Madrid. This good old Father was taking the situation with great calmness and looked at the insulting crowd with a smile on his lips. This excited those men terribly. One cried out, "Look at the old Priest he is laughing at us, kill him!" Death to the Jesuits is now repeated all around. In saying this they bend to the ground to pick up mud and rocks, and fling them at us. Father Costa had his face all covered with mud and I was struck by a stone in my left temple. Now our rowdy pursuers, proud of their success, removed a few steps to look for more stones, this move gave a chance to the drivers to extricate themselves from the pressing mob and starting their horses at a full gallop, they left those maddened people behind. By keeping on the same gait for a few miles, they brought us safely over the line dividing the Kingdom of Sardinia from the Duchy of Modena. Here the Spezia people did not dare to follow us any farther, for they knew that Francis IV. the Duke of Modena was protecting us.

Between 1 and 2 P. M. we reached our college of Massa Carrara, where the Fathers received us with great cordiality. Here good Brother Wysocki, who was on the point of death, was attended with great love and strengthened with the last Sacraments, and passed, as we do not doubt, to a better life. Spite of all the efforts of the Duke of Modena to prevent the spreading of the Revolution, it had already taken a strong hold even in Massa Carrara; for this reason the Rector of that college advised us not

[1] Italian for "tip."

to stop there for the night, for we might be made a pretext for starting a riot against us. He was right and the Fathers before evening scattered over the mountains. I was allowed to keep on my way to Rome, where I hoped to be in time to join some of the parties, then preparing to leave for America. My funds were insufficient for such a long journey, but I had enough to bring me as far as a town called Pietra Santa. Here a friend of mine sheltered me in his house and on the next morning supplied me with all I needed to go to Rome which I reached on the evening of the 7th of March, 1848. I shall never forget the kindness of good Father General Roothaan. He advised me to repair to St. Andrew's Novitiate, and there together with several scholastics to prepare for receiving Sacred Orders. On the 25th of March we had the happiness of celebrating our first Mass.

By the end of March the Revolution becoming every day more and more violent against our Society, Father General thought prudent to close the Roman College, as well as the Novitiate. We all had to disperse. I remained in Rome till the end of May when I left for France and embarked from Havre de Grace on the 19th of June for the United States. We had a most stormy crossing, lasting forty-eight days, and on the 5th of August, *Deipara adjuvante*, we landed at New York. That very day I went to Fordham, and God alone knows the joy I experienced when arriving at that college the first I met was Father Lucian Guilbert, Rector of the professed house of Genoa, with whom I was imprisoned in the frigate "San Michele."

The greater part of my pilgrimage was now over, but my destination being St. Louis University, I had to find out my way to that place. No railroad communications being as yet established between the two great cities, I had to go by stage, and being a foreigner, not knowing a word of English, not used to this country, I was liable to get into some trouble; but God always merciful to me, sent an Angel to be my guide, and this was Father Francis O'Loughlin, S. J., of St. Louis University, who just then came to New York on a visit. I could wish no better company and safely reached St. Louis University where I found Father Elet, who some nine months before in Genoa had kindly invited me to come to Missouri.

PAUL M. PONZIGLIONE, S. J.

## THE NEW NOVITIATE OF THE BUFFALO MISSION.

*A Letter from Father Francis J. Haggeney, S. J.*

ST. STANISLAUS NOVITIATE,
SOUTH BROOKLYN, OHIO.

REVEREND FATHER IN CHRIST,
P. X.

The blessing of our building on May 31, by the Rt. Rev. Bishop of Cleveland, Ignatius F. Horstmann, DD., offers an occasion of sending you the promised description of our novitiate at South Brooklyn, Ohio. Having at last reached its completion, it now welcomes any visitor passing through Cleveland who can find time to make a little excursion to its environs. A Pearl and Scovill car brings us within two miles of the novitiate and a Brother is found waiting there with a carriage to lighten the rest of the journey; for two miles on a very warm day, such as are not rare here, may not seem so insignificant after all. The drive to the novitiate, or as it is termed by the neighboring residents, "the college," is made pleasant by the varying scenes of gardens, orchards and vineyards and soon the towers of St. Stanislaus appear to our left.

The house, surrounded by a wood of oak, beech and chestnut trees, is almost entirely hidden from view; thus the continuous passage of vehicles of all kinds disturbs very little the quiet so beneficial to the younger members of our community. The approach leading from the main road to the house is bordered with chestnut trees and large fields of corn, etc., on either side of it. At some distance to our left stands the barn, a large and substantial frame structure, which with its slated roof and dormer windows might at first lead the visitor to attribute to it a higher purpose. To our right and before us is a little valley, through which flows a creek, small indeed at present and peaceful, but during the rainy seasons becoming so violent that it deserves another name. To an admirer of nature, the spot appears poetic, and it will be all the more so when as a diversion from study, the juniors devote their free time to its embellishment.

We have now arrived at the novitiate which is built on a slight elevation and faces west. To the left, on the northern extremity, is the old frame building, three stories in height, and adjoining it stretches the new wing, 140 feet in length, of pressed brick and built in gothic style. In the centre is the gothic portal of white sandstone, which with the few decorations at the windows, contrasting with the dark red, gives a pleasing appearance to the whole. Above the portal is a niche, empty as yet, but destined to enshrine a statue of St. Joseph, whose fatherly care, during the course of erection was often in demand. The middle of the new wing, i. e. the main body of the whole building, 100 feet in length, is three stories high and flanked on both ends by towers, which contain the stairways and above, two large water reservoirs. A third but smaller tower, the belfry, is directly in the centre. The bell is not very large but its clear tones can easily be heard at the farthest extremity of the fifty-four acres of property. It is rung for all the exercises of the community. On either side adjoining these two larger towers is an addition of twenty-feet, two stories high, crowned with battlements,—the one uniting the old to the new building; the other destined to serve as a similar connection when at a later date, a third part will be built at the southern extremity, corresponding to the old frame structure; this will then very likely be faced with brick. The battlements as also the window decorations and the turrets on the roof of the chapel are the work of one of our lay Brothers, being made of a composition of sand, cement, etc. The chapel and refectory form a new wing which extends from the middle of the building thirty feet, directly eastward. The height of the house, including the roof, is about ninety feet, the towers reaching 112 feet. The ground plan of the whole forms an inverted "T." The roof is of slate, except that of the two smaller additions, which being flat are of tin. Directly above the sanctuary rises a large cross. The whole building is fire-proof, being built almost entirely of brick and iron. The floors of concrete are very satisfactory, though they prove to be better conductors of sound than was expected or desired.

On passing through the door of the enclosure the first object to meet the visitor's eye is a statue of St. Joseph of heroic size, the model of the one to be placed in the niche above the entrance. It stands before the doors of the refectory, where the corridor widens. The corridors extending through the entire length of the building are

high and well ventilated. On the first floor are the library, parlor, porter's room, rooms of the lay Brothers, kitchen and refectory. The last named is large and well lighted and can easily seat a hundred. On account of its great length and breadth it was found necessary to extend it three feet higher than the other rooms on this floor and so on arriving at the next corridor we find six steps leading up to the chapel which is directly above the refectory.

It is the chapel which above all else will be worthy of our visitor's inspection and on entering it he cannot fail to receive a pleasing impression. The secular clergy present at the blessing of the house praised it highly. Though lacking expensive adornments, the perfect symmetry formed by the tapering arches gives it a peculiar beauty. The sanctuary is two feet higher than the main body and the high altar is raised three steps higher; thus all can without difficulty see the priest at the altar. The gothic windows of stained glass are simple, containing no images but merely the emblems and maxims of our holy Father St. Ignatius, Sts. Aloysius, Berchmans and Stanislaus; yet their blended colors give to the chapel a soft, mild light, such as inspires devotion. The nave of the chapel is, in the centre two stories high, on the sides one story. The pillars are of iron covered with an imitation of marble—the same decorates the walls to a height of four to five feet. The floor of the main body is of tiles while that of the sanctuary is of inlaid oak and cherry. The altars are still wanting. Behind the chapel is a spacious sacristy which extends round the entire sanctuary and which will later on have two altars; as it will then serve as a private chapel, it also has windows of stained glass. A small winding staircase of iron leads to the hot-house, directly below, adjoining the refectory.

On this floor there are still two large rooms to be used by the juniors or novices when the place they now occupy will have become too small for their increasing number; at present the novices live in the old house. Besides these there are a number of rooms for exercitants; since this house is intended to serve as a house of retreat for both clergy and laity.

In the next story we find the class room and dormitory of the juniors, the rooms of their teachers and a few extra ones for exercitants. From this floor a large gothic doorway leads to the organ loft of the chapel. Above us is the attic where odds and ends of all sorts are stored up for future emergencies; at present they serve as a silent

audience to the juniors who go there to practise reading, declamation, etc.,—for the room is large and fairly well lighted. The house is heated with hot water, the boilers being in the large basement which extends under the entire building.

Back of the house lies the garden and near it the orchard and vineyard. Things are in a rather primitive state, as we have only a few Brothers to spare for this department, still we are never in want of garden supplies. The ground is very stony; in some places literally more stones than ground; hundreds of loads have been taken away but hundreds still remain. The juniors and novices gladly sacrifice an occasional walk to aid in preparing paths which, being built of crushed stone and covered with cinders, are solid and lasting and even after the heaviest rains soon become dry.

But more interesting, if less useful than the vegetable garden, is the grove of oak and chestnut trees which lies to our left, scarcely twenty paces from the house. Through the neglect of past years, this has suffered somewhat, but now since the dead trees have been removed and the healthy ones trimmed, it presents a better appearance. Its beauty will be increased by the care to be spent upon it in the future and soon we shall have an ideal park.

Our visitor will not have gone far before coming to a shrine of the Blessed Virgin set up in a tree which seems by nature especially adapted for the purpose. It is a mighty oak whose trunk, four feet from the base, separates into three distinct members—each in itself a good sized tree—thus forming the sides and back-ground for the statue. To this shrine on every Sunday morning in May the whole community went in procession, singing hymns to our Lady and on arriving there held the May devotions, customary in the novitiate. While returning, the Litany of Loreto was chanted, and then followed Benediction of the Blessed Sacrament in the chapel. We are now enabled also to celebrate with due solemnity the Feast of Corpus Christi, going in procession with the Blessed Sacrament through garden and woods.

Continuing our stroll through the woods, we arrive after a seven minutes' walk at a clearing where, not far from a second creek, the juniors and novices have their respective play grounds. Near by, nailed to some shady tree, may be seen a penthouse or two, shielding a picture of the Sacred Heart, or St. John Berchmans—a reminder to the players to sanctify their game by a good intention. For, when once engaged in it, it is seen beyond a doubt,

that the innate love of base ball has not been entirely extinguished by a life of retirement and prayer.

Now the trees become again more numerous and from here until the end of the property, we pass through a fine wood. On arriving there we find a third creek not fifty paces away, larger than the other two. It does not touch our property but we have the right of way to it. Thus the name which some one ingeniously proposed for this place "Mesopotamia" would be very appropriate.

Such then is a brief sketch of the house and grounds. The particular beauties which nature unimproved by art offers us here, would require a special description, but it is best to leave this to one whose poetic talent makes him more capable of doing justice to them. We need but mention that our present property was formerly a renowned picnic ground—the favorite resort of pleasure parties from Cleveland—and numerous signs "no trespassing on these grounds" are necessary to remind them that it has undergone a change.

On May 31, as stated above, Rt. Rev. Bishop Horstmann solemnly blessed the new house and chapel, in the presence of the community, the Fathers and scholastics of St. Ignatius College, and a number of the secular clergy of Cleveland. His Lordship assisted at solemn high Mass and before giving the episcopal blessing gave a short address directed especially to the scholastics and novices. After a few remarks on the ceremonies he dwelt briefly on the question of St. Andrew to our Lord "Domine ubi habitas," showing how for us this question was solved in the novitiate. Here, he said, true happiness was to be found; then pointing out the three youthful patrons and their virtues, he exhorted us to imitate them. In conclusion he showed his approval of the purpose of the house as a house of retreat and advised those present to take advantage of the offer. The rest of the day he spent with us in a most friendly manner. His words to the juniors and novices as he gave them a special blessing in the afternoon, "I want you to know that I feel perfectly at home here," expressed what by his whole behavior was evident to all. It was already evening when he left, being the last of the guests to depart. The beauty of the whole surroundings pleased him exceedingly and again and again he repeated "It's an ideal place for a novitiate."

Commending myself to your holy sacrifices, I remain,

Your Reverence's servant in Christ,

FRANCIS J. HAGGENEY, S. J.

## THE "AUGMENTUM" IN THE OLD AND THE NEW SOCIETY.

*A Letter from Father Imoda to the Editor.*

ST. IGNATIUS COLLEGE,
SAN FRANCISCO, CAL.,
May 30, 1900.

REV. AND DEAR FATHER,
P. X.

In the last number of the LETTERS your Reverence expressed the desire to obtain "more definite and exact information about the increase of the Society from its restoration to the close of the century." Having for many years, for my private satisfaction, taken note of these numbers, I thought of sending them to your Reverence with the hope that they would be of some help for the intended publication. I have not been able to find all the figures from 1814 to 1852, so there are some gaps in the list; but from 1853 to the present year 1900, the series is complete. You will find some difference between the figures given here below and those given by other accounts. But, as you know, years ago, disagreements were found quite often in the various catalogues reporting the "Status Societatis Universæ," and I had no reason to adhere to one catalogue in preference to another; and besides the differences amounted to very little. In recent years more conformity is generally found.

Here is the list:—

| *An. D.* | *Confir. Soc.* | *Restitut. Soc.* | *Socii* | |
|---|---|---|---|---|
| 1814 | 274 | 1 | fere 600 | |
| 1834 | 294 | 21 | 2,684 | |
| 1838 | 298 | 25 | 3,087 | |
| 1841 | 301 | 28 | 3,565 | |
| 1844 | 304 | 31 | 4,133 | Sacerd. 1658—Assist. 4, Prov. 12, Vice-Prov. 2, Dom. Prof. 3, Dom. Prob. 24, Collegia 53. |

| *An. D.* | *Confir. Soc.* | *Restitut. Soc.* | *Socii* | |
|---|---|---|---|---|
| 1847 | 307 | 34 | 4,752 | |
| 1850 | 310 | 37 | 4,600 | |
| 1853 | 313 | 40 | 5,209 | |
| 1854 | 314 | 41 | 5,510 | Sac. 2,509—Assist. 5, Prov. 17, Vic.-Prov. 2, Dom. Prof. 2, Dom. Prob. 27, Coll. 110. |
| 1855 | 315 | 42 | 5,727 | |
| 1856 | 316 | 43 | 5,968 | |
| 1857 | 317 | 44 | 6,303 | |
| 1858 | 318 | 45 | 6,600 | |
| 1859 | 319 | 46 | 6,897 | |
| 1860 | 320 | 47 | 7,163 | Assist. 5, Prov. 16, V.-Prov. 2, Dom. Prof. 3, Dom. Prob. 30, Dom. Exer. 7, Colleg. 170, Resid. 140. |
| 1861 | 321 | 48 | 7,231 | |
| 1862 | 322 | 49 | 7,411 | |
| 1863 | 323 | 50 | 5,529 | Sacer. 3,152—Assist. 5, Prov. 18, V.-Prov. 1. |
| 1864 | 324 | 51 | 7,736 | |
| 1865 | 325 | 52 | 7,948 | |
| 1866 | 326 | 53 | 8,153 | Sacer. 3,484—Assist. 5, Prov. 21. |
| 1867 | 327 | 54 | 8,333 | Sac. 3,565 |
| 1868 | 328 | 55 | 8,584 | " 3,643 |
| 1869 | 329 | 56 | 8,711 | " 3,745 |
| 1870 | 330 | 57 | 8,841 | " 3,869 |
| 1871 | 331 | 58 | 8,818 | " 3,971 |
| 1872 | 332 | 59 | 8,962 | " 4,050 |
| 1873 | 333 | 60 | 9,102 | " 4,170 |
| 1874 | 334 | 61 | 9,260 | " 4,276 |
| 1875 | 335 | 62 | 9,385 | " 4,297 |
| 1876 | 336 | 63 | 9,566 | " 4,443 |
| 1877 | 337 | 64 | 9,795 | " 4,521 |
| 1878 | 338 | 65 | 10,033 | " 4,660—Assist. 5 Prov. 21, Miss. 1. |
| 1879 | 339 | 66 | 10,229 | " 4,740 |
| 1880 | 340 | 67 | 10,489 | " 4,838 |
| 1881 | 341 | 68 | 10,792 | " 4,944—Assist. 5 Prov. 23, Miss. 2. |
| 1882 | 342 | 69 | 11,058 | " 5,044 |
| 1883 | 343 | 70 | 11,353 | " 5,149 |

| *An. D.* | *Confir. Soc.* | *Restit. Soc.* | *Socii* | |
|---|---|---|---|---|
| 1884 | 344 | 71 | 11,480 | *Sac.* 5,158 |
| 1885 | 345 | 72 | 11,732 | " 5,290 |
| 1886 | 346 | 73 | 11,869 | " 5,350 |
| 1887 | 347 | 74 | 12,070 | " 5,454 |
| 1888 | 348 | 75 | 12,305 | " 5,534 |
| 1889 | 349 | 76 | 12,548 | " 5,615 |
| 1890 | 350 | 77 | 12,780 | " 5,661 |
| 1891 | 351 | 78 | 12,974 | " 5,743 |
| 1892 | 352 | 79 | 13,275 | " 5,830 |
| 1893 | 353 | 80 | 13,546 | " 5,868 |
| 1894 | 354 | 81 | 13,805 | " 5,896 |
| 1895 | 355 | 82 | 14,059 | " 5,992 |
| 1896 | 356 | 83 | 14,260 | " 6,069 |
| 1897 | 357 | 84 | 14,476 | " 6,170 |
| 1898 | 358 | 85 | 14,760 | " 6,327 |
| 1899 | 359 | 86 | 14,943 | " 6,427 |
| 1900 | 360 | 87 | 15,073 | " 6,525 |

With this occasion I take the liberty of submitting to your consideration some remarks on the rate of the increase of the old Society, that I have among my notes on the subject. I have the figures of only eleven years from 1556, the year of the death of our holy Father, St. Ignatius, to 1762, eleven years before the suppression. I regret not having—when I took my items—taken note also of the documents from which I had them, but I am nevertheless confident that the numbers given below are sufficiently exact, because having had lately the opportunity of comparing the most of them with official or quasi-official sources, I found them to be correct; so I have no reason to doubt the exactness of one or two that I could not compare.

The list is as follows:—

| *Ann. D.* | *Confir. Soc.* | *Socii* | |
|---|---|---|---|
| 1556 | 16 | numerus | incertus; Assist. 4, Prov. 12, Domus fere 100. |
| 1565 | 25 | incertus | Assist. 4, Prov. 18. |
| 1580 | 40 | fere 5,000 | —Assist. 4, Prov. 21. |
| 1584 | 44 | 6,250 | |
| 1615 | 76 | 13,112 | Assist. 5, Prov. 32, Dom. Prof. 23, Dom. Prob. 41, Coll. 372. |

| *An. D.* | *Conf. Soc.* | *Socii* | |
|---|---|---|---|
| 1626 | 87 | 15,544 | |
| 1679 | 139 | 17,655 | Sacerd. 7,870—Assist. 5, Prov. 35, Dom. Profes. 23, Dom. Prob. 48, Coll. 578. |
| 1710 | 170 | 19,998 | Sacerd. 9,957—Assist. 5, Prov. 37, Dom. Profes. 24, Dom. Prob. 59, Coll. 612. |
| 1717 | 177 | 19,876 | Sacerd. 10,036—Assist. 5, Prov. 37, Vice-Prov. 2, Miss. 7, Domus 1,428. |
| 1749 | 209 | 24,598 | Sacerd. 11,290. |
| 1762 | 222 | 22,589 | Assist. 6, Prov. 41, Dom. Profes. 24, Dom. Prob. 61, Coll. 669. |

Now taking the average of the increase of the Society in each of the above periods, we find a result somewhat unexpected :—

From 1584 to 1615—32 years—increase 6,862, yearly average 214.

From 1615 to 1626—11 years—increase 2,432, average 221.

From 1626 to 1679—53 years—increase 2,111, average a fraction less than 40 yer annum.

From 1679 to 1710—31 years—increase 2,343, average a little over 75.

From 1710 to 1717—7 years—decrease 122, or yearly decrease 17.

From 1717 to 1749—32 years—increase 4,722, average 147.

From 1749 to 1762—13 years—decrease 2,009, or of 154 per annum. This last is not to be wondered at, considering the terrible condition of the Society in those years.

Not counting this last period of extraordinary troubles, and taking into consideration only the other periods from 1584 to 1749 (165 years) we have a total increase of 18,348, or an average increase of a little over 111 per annum, which is not so great as some might have perhaps imagined. The decrease, however, of the Society from 1710 to 1717 remains a phenomenon.[1]

[1] May not this decrease be due (1) to the war for the Spanish Succession (1701–1714) when Spain, Italy, Netherlands, Germany, and France were involved in conflict, and (2) to the persecution in Portugal (1709–'16), when John V. expelled some of Ours and closed our novitiates. —*Ed. W. L.*

From the above we see that while the new Society in the first 87 years of its existence can compare fairly with the old Society, in the same period, with regard to numbers, it is in the same matter far in advance of the second century.

These are the remarks on the increase of the old Society I have in my notes. Your Reverence might perhaps have an opportunity to compare them with other sources and see whether they are reliable or not.

Rev. Father Frieden having been informed that we have here in the library some few documents regarding things of the Society, suggested to me to send a list of them to your Reverence who could see whether some or all of them could be of any use to the WOODSTOCK LETTERS. The said documents are :—

1. Elenchus Patrum qui singulis Congregationibus Generalibus Societatis Jesu interfuerunt: a prima habita mense Junio et seqq. an. 1558 ad 24$^{am}$.

2. Status Societatis Jesu in Missionibus exteris annis 1842, 1845, 1851. Ex Catalogis Prov. Romanæ, ann. 1843, 1846, 1852.

3. Catalogus Patrum Societatis Jesu qui post obitum Sancti Francisci Xaverii, primo sæculo, sive ab anno 1581, usque ad 1681 in imperio Sinarum Jesu Christi fidem propagarunt. Ubi singulorum nomina, patria, ingressus, prædicatio, mors, sepultura, libri Sinice editi recensentur.

4. Catalogus Sodalium Societatis Jesu qui propter fidem aut vocationem suam in carcere et tormentis sanguinem et vitam Deo immolaverunt.

Hoping that all this may be of some service to your Reverence, I recommend myself earnestly to your holy sacrifices and prayers.

Your Servant in Christ,

H. IMODA, S. J.

## THE OXFORD AND ST. MARY'S COURSE FOR OURS.

*A Letter from Father Elder Mullan to the Editor.*

CAMPION HALL,
ASCENSION DAY, 1900.

REV. AND DEAR FATHER,
P. X.

Now to your questions on St. Mary's Hall [1] and Oxford. You say you do not expect anything about the mathematicians; so I neglect them in my answers. Besides, not to repeat unnecessarily, I shall omit in the account of our men at St. Mary's whatever will come as well about Oxford.

And, to begin with, you know that the course in classics of the Oxford men at St. Mary's has lately undergone a change. The former "coach" had not been an Oxford man: now they have an Oxford M. A. and one of high standing in university records. It is, therefore, likely that the method at St. Mary's will more and more approximate, as times goes on, to that in vogue here.

I shall take your questions in your order, as it will evidently be clearer to you.

1. *How many years will the St. Mary's–Oxford course take?*

As present arrangements are, six or, at the furthest, seven years. There was talk last year of shortening the time by a plan that would make some of the St. Mary's time count for residence here. It appeared, however, that to do so would involve reducing Stonyhurst College to a position of inferiority among similar colleges, and the plan was consequently abandoned. So now there are the three years of Philosophy and Classics at St. Mary's and the three or four years at Oxford. The course for the B. A. here is necessarily three years long: if one goes in for honors in both the possible examinations, he will have four years. It is not likely that our ordinary man will do more honors work than just that for the First Public Examination. The course is then three years

[1] St. Mary's Hall is the building at Stonyhurst used for Ours who are studying philosophy.

long, leading to the B. A. The B. A. gained, time and the payment of certain fees entitle you to the M. A., for which there is no examination and no residence requisite.

Another thing that may shorten the six or seven years is the possible sending of our men younger to Oxford. How this is to be effected it is not easy to say, but it is evidently desirable, for our present Campionists are old enough, most of them, to be M. A's now, and it is said the university people regard their competing with younger men as unfair. This is, of course, a problem for superiors. Several plans have been proposed. One step was taken last August, when two novices destined for Oxford were sent after their vows to Philosophy without Juniorate. But even this will not send the men here young enough. The plan that meets with most approval is the following: The men have one year of direct preparation, in the Juniorate or at Stonyhurst or here, for coming up to Oxford. This year is to be passed under the direction of an Oxford man specially chosen. Then are to come the three years here. After the First Public Examination there will be plenty of time for work other than that for the Second Public Examination; so, in the fifteen months remaining, the first year of our Philosophy will be made. After the Oxford course is finished will come the other two years of our Philosophy, making the whole study period before teaching no more than six years, one year more than is usual with non-Oxford men. At the end of the year of Juniorate, the future Campionist will go in for the Higher Certificate Examination, which frees from Responsions, the first examination here, and is besides a saving in money.

In the rest of what is to be said about St. Mary's you must always bear in mind that it is what is now being done that is described: the present arrangement is not likely to last long.

2. *Is there sufficient time at St. Mary's for the study of Classics alongside of Philosophy?*

The St. Mary's hours, exclusive of Philosophy class time, are about 40 in the weeek. I say *about*, because no man can study the whole of the absolutely possible time; he must take some exercise. Perhaps 40 in the first and third years, and 45 in the second, is the fairest round number, all deductions made. Out of these 40 hours are taken the hours needed for Philosophy study, which, as you remember from your Woodstock experience, is a quite incalculable number, as men differ so much in economy of time, in system, in health, in talent, in attention

in class and so on. You will see that the amount of time one can give to the classics, depends largely on himself; it would not be safe to set down here an average even.

Whatever be the number of hours free for Classics, four of it a week are given to class. This is conducted on the lecture plan, quite as at Oxford. There is no repetition, no hearing of lessons: but every month or so a paper is set to test work done on the authors, a kind of examination. There is, by the way, no examination in classics at the end of the year.

3. *What work is done at St. Mary's* a) *in reading;* b) *in writing?*

a) *Reading.* The tutor, or "coach," chooses the author he wishes to lecture on or the class prefer. The author is not necessarily one that has to be got up for Oxford. He does about 100 lines a lecture. The present plan is to be reading Greek prose while the class are doing Greek prose writing: the same in Latin. The coach uses the lecture to a great extent to train in theme writing. In general, however, his way of going at the work is about the same as at Oxford, with this exception that he does not dwell in detail on various readings.

The amount of reading done in a year you can easily calculate; 4 times 100 lines a week for, say 8 months, would about finish 8 books of the Iliad, 8 of the Æneid, 6 speeches of Cicero and 6 of Demosthenes.

b) *Writing.* There are in the week 2 "Unseens" and 2 "Compositions" (1 Latin prose, or 1 Greek prose and 1 Latin verse, or 1 Greek verse). These exercises are from the same books pretty much and on the same principles as at Oxford; also the same length, but perhaps a little less difficult. Those in the class who are not doing Greek verse, do Latin verse instead.

These compositions and unseens are returned, corrected by the coach, and are not corrected in class.

The men see the coach privately in his room occasionally, but seldom, and there is no hour fixed for each. Some had as much as 2 hours a week early in this half year. I am told the coach is a man of no mere mechanical knowledge of the classics, but a true scholar with very fine taste.

4. *Are those engaged on the Classics supposed to succeed in their Philosophy too?*

Of course, and it is generally allowed that the men poorest in Philosophy are not the "Classics." However, these have no Science and no Mathematics, as the others have.

And so the work goes on at St. Mary's. By the way, you mustn't say Stonyhurst, but St. Mary's, because our scholastics at Stonyhurst are known as the "Seminarians at St. Mary's," to distinguish them from the boys that are in Philosophy at the college.

After the third year is finished, the Oxford men "come up" to Oxford. Here the work falls into three divisions of time. I see you know this and so I continue just answering your questions.

5. *What is "Responsions?"*

It is the first examination; not for matriculation; for this there is no examination at all.

Our men take Responsions (popularly known as "smalls") in their first term. The preparation is not a very serious matter, as there is nothing to do but just pass; there are no honors in any branch. If the plan mentioned above for shortening the years from Novitiate to Teaching comes in, Ours will not take Responsions at all; they will have already passed the Higher Certificate Examination, which exempts from Responsions.

Smalls over, comes the real work of Ours at Oxford; so to your next question.

6. *How are the years at Oxford divided?*

You will remember that we agreed to take the "three years classical" course as the one to describe. Well, the new man comes here a few days before term begins in October and he is through his course three years later at the end of June.

The lecture terms this year have been as follows:—

Michaelmas—Oct. 14–Dec. 9.

Hilary—Jan. 29–Mar. 17.

Easter and Trinity—Apr. 30–June 23.

Our men "came up" to Oxford Sept. 15, 1899; "went down"—some to Manresa, some to Beaumont—Dec. 11; returned Jan. 15; left again, for Manresa or Beaumont, Mar. 20; returned Apr. 26; are to leave for Barmouth June 25. There they will study as in what you might call "short vacation," until the seminarians from St. Mary's come down; then there will be villa two weeks. About Aug. 1, all return together to St. Mary's. There the retreat takes place, ending Sept. 8. The Campionists will return to Oxford in October.

The eight full weeks of lecture time at Oxford have no break; lectures go right on quite regardless of us and our customs! We thus have no weekly holiday, and what would be a holiday at Woodstock brings nothing practically to us. To-day, for instance, there was study and

all as usual, except Benediction and a short extra recreation at night—and the Ascension is a holiday of obligation! There is a "Blandyke" every month, but it makes little difference in our routine. The Blandyke, you know, is the monthly full holiday of the English Province. It is a great break in an ordinary house of studies. Well, to us it brings talk at breakfast and dinner, as elsewhere; a more elaborate dinner and a dish or two added at the other meals; and an hour or two more of ad lib. recreation at night. This is all. It is really not a break here at all. As for other breaks, you may go to a concert once or twice a year, or be at a meeting of the Catholic undergraduates in the "Newman Society," or attend a debate at the "Union," or accept an occasional invitation from an undergraduate or a don to breakfast, lunch, tea or dinner. And that is all.

And have we no vacation? Yes, there are three. The "Long Vac" is occupied in the same way as the other two except in the two weeks of villa and the one of retreat. The "Vac" is, with these two exceptions, a time of considerable study, six hours daily is the modicum, a day off now and then being allowed, when one chooses —and I must say the present Campionists do not choose often!

7. *What is the available study each day at Oxford?*

The hours are these: 8.45–1, 4.45–7, 8.45–10.15. An extension to 11 is allowed to some for some nights in the week. Practically speaking, however, the hours are eight in all—out of these come the lecture hours.

8. *How are the lectures arranged?*

You have doubtless seen the long lecture-list sent over some months ago. Well, at the beginning of each term, each one discusses this list with his tutor and with the Head and has his lectures for the term selected according to his neeeds and wishes. Here is a list actually so settled for the Michaelmas term of the present year:—

| *Subject* | *Lecturer* | *College* | *Hour and Day* |
|---|---|---|---|
| Thucydides | Burge | University | 12 M. W. F. |
| Demosthenes | Haigh | Corpus | 10 Tu. Th. Sa. |
| Aristotle's Poetics | Pickard-Cambridge | Worcester | 11 Tu. Th. Sa. |
| Unseens | Warren | Magdalen | 11 W. F. |
| Homer Papers | Fox | Brasenose | 10 W. F. |
| Tutor | Fox | Brasenose | 5.45 F. |

12 hours of lectures is about the ordinary amount, or a little above it.

9. *Could you give some idea of a day of term at Oxford?*

Without doubt. You rise at 6, you make your morning visit (called "Morning Oblation" here) at 6.30, then you meditate. Mass comes next, followed by breakfast at 8. Shall I detail the dishes? As this is a serious matter to one unaccustomed to foreign ways, it may be useful and instructive to set down the ordinary bill of fare. The breakfast is of toast, coffee, and eggs (in various styles different mornings) or bacon (cut thin and fried crisp). On Sunday sausages are added, and the Blandyke breakfast brings jam or honey and gives both eggs and bacon and chops.

Breakfast duly disposed of and room arranged, the bell rings for study at 8.45. A few minutes before the first lecture you get on your cap and gown and make off to, say, University College ("Univ." for short). The 11 o'clock lecture begins about 11.05, the 12 o'clock about 12.10, or a bit earlier. On your first day, you learn at the gate in what room your lecture is to be, take your seat where you choose, have your note-book open and begin to write when the lecturer, a don in cap and M. A. gown, has entered, taken off his cap and begun, as he does without any formality. He lectures standing at a desk. The seats are usually the backless benches of the dining room (called "Hall") and you will find it hard to keep looking at the lecturer. He seldom makes a gesture and either reads off his paper, or half dictates, or goes on extempore. You will have some trouble the first days in catching the Latin and Greek words, as they are pronounced with the English sound of the vowels and by quantity, not accent. You must, however, write your accents correctly and always. Some time during the lecture a paper goes round on which you mark your name and college; or the lecturer calls the roll at the end and you answer. You are styled "Mister."

The lecture over, you get as fast as you can to your second college, if your second lecture is at the next hour. The college may be a good half mile away. If you come late, no matter; you simply subside and no one bothers about you. Here the same process is gone through as at the former lecture. If your second lecture brings you up to 1 o'clock, you make your examen partly on the way home and partly in your room.

The bell rings at 1.15 for lunch. You come in with the rest, unless, as sometimes happens, your lecturer ran beyond 1 o'clock. Your being a trifle late for lunch is no matter, as there is talk at the meal. You take any place you please at table except the two ends, at one of which

sits the "Head" (I should have said above that Father Clarke is so called by us): at the other end sits the beadle. At lunch, before sitting down, you help yourself from a common dish at the Head's place, if you happen to reach the room before him. Lunch is a light meal; bread and butter and cocoa and beer, with some meat, usually hot, or, on abstinence days, fish or eggs; sometimes potatoes are given. Blandyke adds again jam.

Lunch is usually over at 1.45. You now go boating if you like, which you are allowed to do three times a week (the cost is just 8 cents apiece for the afternoon); or you go "biking," or walking, or you do what you wish in the way of exercise. If you belong to an association and are notified to the effect, you have a game of football (association, not "Rugger"). If you take my advice you will do a good deal of biking; the country especially now is exceedingly lovely. On the river, you can have a boat of almost any known kind.

At 4.30 comes tea, something like our "haustus," only tea is the beverage and you have butter as well as bread. There is cake and jam on Blandyke days. You talk during tea.

At 4.45 the bell rings for study. One day in the week you will have to go, probably during this study time, to your tutor. You wear cap and gown and go to his house or to his room in college, as he appoints.

At 7 you are called to dinner, this is, perhaps, not so formidable a thing as at Woodstock. Here are the ordinary courses: either soup and roast, or roast and another hot meat, potatoes and another vegetable, a pudding or some one desert, cheese and beer. The reading is done by a small boy from the town with a very funny leave-out-your-h's pronunciation, but with good sense and likely to become a good reader. He is young and raw yet. The martyrology is in Latin, read by a scholastic of course. We have Scripture in English, then a bit of Rodriguez, then some English book, or a magazine article. Each book is begun with: "It follows in . . . " and ends with: "It follows in the same (or the next) chapter . . . "

After dinner, visit and recreation, in the beginning of which we have coffee in the recreation room. Here we all sit around a table and the conversation is of all together or in parties of two or three. Let me say, by way of parenthesis, that I have never known more delightful recreations than here.

At 8 Litanies, with the De Profundis and a few of the Rules of the Society in Latin. Then Points and Examen. You study until 10.15 and then retire.

This is the life day in and day out for eight weeks straight on. Sunday is a little different, but is rather less varied, as there are no lectures. Of course, the extern undergraduate has plenty of distractions and means of recreation which we lack. And yet even during our vacations we do more than is necessary in term for an ordinary scholar's getting first class honors. Don't you agree, therefore, that we need the "vac's?"

During the vacation, your order depends on the house you are in. You do your six hours a day of study when you please, and recreate, if you wish and can secure a companion the remaining hours. The nature of the recreation you take will also depend on the house where you are. At Manresa you can go on your "bike" to all manner of interesting places. London is within reach and Father Minister is exceedingly kind and eager to help by arranging late dinners, etc. At Beaumont there are boats and biking; London is rather too far for doing often with the limited cost at your disposal. Each one is given $5.00 for the "vac." to go and return and keep himself in car-fare, etc. So for Easter and Xmas. There is $5.00 exclusive of travel to and fro for the villa time, and at Easter we got 50 cents extra from Father Provincial for the Provincial's Day at Manresa—as did the juniors too—and 50 cents extra from the Head for a day's ramble in London. Money so given must be returned if not spent by the end of the time and must not be expended on anything that is to remain in your permanent possession after "vac."

And now for the important part of this letter.

10. *What is the general division of studies?*

This, I take it, means the matter for each term.

Suppose then, a man comes here in Oct., 1901. He goes in for Moderations (called "Mods"), the First Public Examination, in Mar., 1903, that is after four and a half terms. The "vacs" intervening are taken up with review and reading beforehand the matter to come next in lectures, and in reading books not yet finished. Some composition and unseen work is recommended, to keep one's hand in: the tutor will sometimes have you send it him by mail and return it corrected.

The term time is divided up by the tutor so as to get you over the whole matter in time. This matter is for

the "Honor School" of the examination "in Literis Græcis et Latinis" as follows:—

a) *Necessary Books*—Homer, Vigil, Demosthenes (Dindorf's fourth edition, Orations 1–57, barring 7, 10, 11, 13, 17, 25, 26, 40, 42, 46, 49, 53, 56–44 Orations) and Cicero's Orations (exc. Pro Tullio, Pro Fonteio, Cum Senatu, Cum Populo Gratias Egit, De Domo Sua, De Haruspicum Responso, Pro Scauro, Philippics 8–14). In these books you are to translate merely.

b) Three other *Books* chosen from four groups, two groups Latin, two Greek. The list includes plays or portions of Æschylus, Aristophanes, Euripides, Pindar, Plato, Sophocles, Theocritus, Thucydides: Catullus, Cicero, Horace, Juvenal, Livy, Lucan, Lucretius, Persius, Plautus, Tacitus. The examination includes contents, style and literary history, besides translation and textual criticism.

c) *Subjects* — History of Greek Drama, of Attic Oratory, of Roman Poetry, Logic, Comparative Philology of Greek and Latin, Greek Sculpture. At least one has to be taken.

d) *Composition and Papers* — 1) *Necessary — Latin Prose*, "Unseens" from Greek and Latin authors not in list b) above, *General Paper* in Greek and Latin Grammar, Literary Criticism, Antiquities, and questions on the Necessary Books.

2) *Optional* — Greek Prose: Greek Verse: Latin Verse. You must, therefore, take 4+3+1+3=11, subjects. Usually another or two more are added. The following is what one of the present Campionists took:

a) the Necessary Books.
b) from group *A*—Agamemnon, Antigone, Hippolytus.
*B*—Thucydides 1, 2, 3.
*C*—Horace—all.
*D*—Lucretius 1, 2, 3, 5.
c) Attic Drama.
d) 1) the necessary set.
2) Greek Prose.

His work was thus spread over the terms—in each subject he attended lectures 3 hours a week unless it is mentioned specially:—

Michaelmas—Iliad, Thucydides 1, Demosthenes, Unseens 2 hours.

Hilary — Agamemnon, Antigone, Æneid 1–6, Attic Drama, Unseens 1 hour.

Easter and Trinity—Thucydides 2, Hippolytus, Thu-

cydides 3, Cicero's speeches, Unseens 1 hour, Æneid 6–12 1 hour.

Michaelmas — Horace, Lucretius, Eclogues and Georgics, Unseens 1 hour.

Hilary—1 hour daily at papers in Unseens on Cicero, Demosthenes, Virgil.

And this was not the whole of the work. You bring your tutor each week a Latin prose theme and an "Unseen," unless you are taking lectures on Unseens, Latin verse, too, if you are prepared. Themes are called Compositions ("Comps" for short) and calculated to take you each three hours, being about three fourths of a page of the ordinary edition of Newman (Longmans). The Unseens are calculated each for one hour, and are about as long as the "Comps."

11. *What is the method of teaching?*

The lecturer holds no repetition and you ask him no question in class time. He simply lectures. Suppose the matter is Thucydides, he begins where he left off, perhaps recapitulating, translates into idiomatic English, brings out in English the force of the Greek, compares the idioms of the two languages, dwells on various readings, saying what they are, which is probably right and why, and explains grammatical difficulties, and allusions historical or geographical. He discusses (for "Mods") rather the language than the contents. Some draw out the literary touches. The lecturer covers in this way about 100 lines a lecture or perhaps somewhat more; but the number varies of course, with the author and the passage and the number of lectures a week. The lecture is, practically, what you must get up for the examination. So, in your private study, you follow the same lines; in other words you get the full sense into excellent English with textual, grammatical and side notes. The various readings are to be known in the non-Necessary Books only. You have also to be ready on the literary history of your books. You study with the best text and the best annotated edition you can get, with lexicon and excellent translation into English. But you are recommended not to use the translation unless in the last resort.

The lecturer on "Unseens" sets you to translate one lecture a hitherto unread passage from some author in Latin or Greek; next lecture, at the beginning, he criticises your performance as to exactness and as to English, insisting more upon the former. Some lecturers also give papers occasionally to test work done. This brings me to the tutor.

To the tutor you are responsible for "Comps" and "Unseens," and he directs you generally. For the "Comps" this is the method. The tutor chooses a passage in English—there are several large collections in use here. This passage will be idiomatic English, a selection from an English author, and you are to turn it into idiomatic Latin say. Your getting the best mark (*a*) for your rendering will depend on your having accurately and elegantly done the English into Latin of a corresponding style. If the style is that of Cicero's speeches, that is required; if of Tacitus' narrative, that; and so on. And the Cicero or Tacitus is to be Cicero or Tacitus at his best. The rendering must be Latin in rhythm as well as accurate and elegant in vocabulary and syntax, and it must have the flavor of your model. You use no book except your Latin-English dictionary, and that for none but the most exceptional difficulties. For the Greek "Comp," the same method and requirement. For the Unseens, you simply use no book but the one that contains the passages. No gradus in verse. These "Comps" and Unseens are corrected by your tutor *coram*. He may have looked over them beforehand. He points out your deficiencies in the above details, or praises your performance, or shows you higher things, or reads you a version of his own or done by another—and then unfeelingly sets you other pieces!

To sum up then, this is about the division of time in the week:—

Lectures, 12 hours; Composition, 9 hours; Tutor, 1 hour; Reading, 32 hours.

12. *How is the Examination conducted?*

You are in a large room with your 250 companions, the honors men. You have a small table, pen, ink and paper, and the printed examination sheet. The examination is done mostly in three hour periods. If you have 13 papers, you will be 13 times 3 hours at the work. There are two papers a day. You are allowed no kind of help in the shape of dictionary or note. A slip or two, especially if atoned for by superior excellence in other points, will not deprive you of a "first." There are three classes (the change to having four classes is likely to take place soon). It is very difficult to define the classes exactly; even the examiners find it hard to put in words the standard for each class.

13. *What follows "Mods?"*

There is a choice of a large number of subjects. The classics done for the last examination are the historians

and the philosophers. It would be impossible to say what each individual will take in other subjects. So far we have had no more to do this pass examination. The classics are read for this examination ("exam" popularly) rather for the contents than for the style or language. The written work is mainly essays.

14. *Do you mingle with the University people at all?*

We come in contact very little with the extern undergraduates, who, by the way, are known not as "boys," but "undergrads." In lecture scarcely any one knows one of Ours, and there is anyhow little intercourse there possible. Occasionally, one or more undergraduates or dons are invited to dine here, and we are invited by them to breakfast, or lunch, or tea. This year, there has been on the whole, hardly any intercourse. Perhaps there is some fear of the Roman collar.

15. *What is the legal position of Campion Hall?*

In the Society it is a Vice-Rectorate; that is, the Head is a Vice-Rector.

In the University, "Clarke's Hall" is the legal name of this house; Father Clarke is trying hard to get it known as "Campion Hall." An M. A. is allowed by the University statutes, under certain conditions, to open a Private Hall in which terms of residence may be kept; such hall is known by the name of the M. A. at its head. The Private Hall is more under University control than a college is. The Proctors may interfere in its discipline, etc. Private Halls have generally an ill name in the matter of study. Campion Hall is doing its best to be an exception. Of course, our house, with its annex, do not compare with the magnificent buildings of Christ Church or Magdalen, and our pretty little garden is but a pigmy to theirs, and our numbers are quite insignificant alongside of the 300 of some of the colleges. But Campion Hall takes only men that go in for honors, and already, of the present Campionists, two have taken "firsts" in "Mods"—one in Classics, one in Mathematics; and two have taken "seconds" in classical "Mods," one has got a high place in a difficult mathematical scholarship examination. The rest are on the way. We are hoping and praying hard for three "firsts" this present term, two in Classical "Greats" (the last examination), one in Mathematical "Mods." Help us to pray. The smallness of our numbers somewhat obscures the successes so far gained, but you must remember that a very small proportion in an ordinary college get a first or a good second. Take the numbers in Balliol, for instance, a college that

will not admit a student unless he is in for honors. In Hilary Term, 1899, there were, out of 24 examined for honors, 8 "firsts" and 8 "seconds."

16. *How is the climate?*

Of course a letter would not be complete without a word on the weather!

The climate at Oxford is about the best I have experienced for good hard study. It is, perhaps, moister here than at Woodstock, but we have had so far this year very few days such as you sometimes have at Woodstock, when extra will power is needed to keep at work.

You have not asked it, and it is not necessary, but I want nevertheless to say that it would be quite a mistaken idea to imagine that the community at Oxford had a kind of free and easy life. Our life is anything but that of "gentlemen of leisure," only notable for its lack of restraint and regularity. On the contrary, this is quite as regular a house of studies as is Woodstock. The order of the day is carried out with exemplary fidelity. The scholastics in this house, as I am glad to bear witness, are heart and soul in their work and labor at it day and night without ceasing, in term and out of term. I have to thank them for many kindnesses. Their mutual forbearance and affection, their charity and constant faithfulness to rule, their determined devotion to present duty and willingness to sacrifice themselves to it have been a never failing source of help to me, and will remain a source of encouragement and a happy memory hereafter. I have owed much also to Father Joseph Rickaby's most edifying example, who is so cheerfully attending lectures and getting up what is really an examination for a degree at an age when most people are thinking seriously of a far other trial at the end of life. To Father Seither, too, my tutor this term in German composition, I am glad to express my gratitude and sense of his kindness to me. But most of all am I indebted to our dear good kind Head, who has so often gone a good deal out of his way to make my life pleasant here, and who has made it evident that a man can be, as he so hopes all his men may be, a tip top Oxford scholar, a gentleman and a Jesuit, all in one.

Please remember me very respectfully to good Father Rector, and to all at Woodstock and at Frederick. I do not forget you any day at holy Mass. Pray for

Yours affectionately in Christ,

A. J. Elder Mullan, S. J.

## TWO OF WOODSTOCK'S FOUNDERS.

Within a little more than a year two of those Italian Fathers whom we must ever regard as the founders of Woodstock have been called to their reward—Cardinal Mazzella and Father De Augustinis. Of the former a full notice appeared in our pages (vol. xv., p. 284), at the time of his promotion to the sacred purple, written by Father Joseph Richards who was then in his theology. It contains many details from the Cardinal's religious brethren who lived with him in the novitiate and at Woodstock and it is the fullest and most accurate account of his life that has appeared in print. To it we are indebted for the life of Father Mazzella given in the following sketch, up to the time he left Woodstock. For his life at Rome we are indebted to Father Brandi, both for the sketch republished from the "Civiltà" and for some private notes sent expressly for the LETTERS.

### I. CARDINAL CAMILLUS MAZZELLA.

Camillus Mazzella, twin brother of Ernest Mazzella, who died not long ago, Archbishop of Bari, came from an old and illustrious family, and was born at Vitulano, near Benevento, Italy, February 10, 1833. He made his classical and theological studies with marked distinction under the direction of our Fathers, who had, at that time, a flourishing college and seminary at Benevento. On finishing his theology at the early age of twenty-two and seven months, nearly two years before the time for canonical ordination, he received a special dispensation from Pius IX. and was ordained priest along with his twin brother in September, 1855. Even before their ordination the brothers had held canonries in their native town, two of these having been founded by their ancestors, and being consequently at the disposal of the Mazzella family. Accordingly, for the first two years after ordination, Father Mazzella remained at home, attending to his duties as Canon in the parish church of Vitulano; but, feeling called to the religious life, he renounced his canonry and all hope of preferment, and was received into the Society for the Province of Naples, on Septem-

ber 4, 1857. He made his novitiate at Conochia, on the hills to the north of Naples, a very beautiful spot, now occupied by the Convitto Pontano. With him in the novitiate were Fathers Bucceroni, Piccirelli and Gentile, while Fathers Sabetti and Blasius Schiffini were in the juniorate. At the end of a year, still a novice, on account of his talents and solid virtues, his superiors did not hesitate to send him to teach philosophy at the College of Cosenza, in Calabria, the southernmost division of Italy. This was in 1859. The following year he taught philosophy in the seminary of Andria, to the great satisfaction of his pupils, who kept a vivid and grateful remembrance of him.

Well fitted as he had shown himself for the professor's chair, his teaching was rudely interrupted by the revolution under Garibaldi, and he was compelled to leave his own country. With many of his province he found a home at the French scholasticate of Fouvière, and there he spent the scholastic year of 1860–'61, reviewing his theology and preparing for his "ad gradum." His proficiency is shown from the fact that, though he had not made his studies in the Society, he was chosen to give the "Grand Act," *De Universa Theologia*, at the end of the year. He acquitted himself brilliantly, and at the beginning of the scholastic year was assigned to teach the Short Course to our scholastics. This charge he filled for three years, and then taught Moral for two years more. In 1865, he was recalled to Rome for his tertianship which he made under the experienced Father Pellico, a brother of the well known writer Silvio Pellico, Father Ciccolini, famous for his work on the Exercises, being Spiritual Father.

The causes that led to Father Mazzella's coming to this country had begun to work even before he left Lyons. Father Paresce having matured his plans for the foundation of Woodstock, and bought the property on which it now stands, began to look about for capable professors for his future scholasticate. With this view he applied to the Provincial of Naples, who granted him Father Mazzella, then at Lyons, and several other members of that province.

Immediately on finishing his third year of probation in August, 1867, Father Mazzella set out for this country, in company with Father Pantanella, who had just finished his tertianship at Tronchiennes. The scholasticate was still at Georgetown, whither it had been removed

from Boston in 1864. For the next two years, while waiting for the completion of Woodstock, Father Mazzella taught Theology in Georgetown, the first year Moral, the second Dogma. It was in Georgetown, too on February 2, 1869, that he made his solemn profession. On the Feast of St. Matthew, September 21, 1869, Woodstock was solemnly opened and Father Mazzella installed as Prefect of Studies and Professor of Morning Dogma. The Latin oration that he delivered on this occasion was considered an extremely able production.

The printing of the works that brought Father Mazzella his great fame and led to his elevation was begun in a very small way, almost immediately after the opening of Woodstock. Some of the scholastics, using a rude hand-press, began to put the lectures in type and strike them off for the use of the class. In 1872, a half medium treadle-press was obtained, and the publication began in real earnest. This important step was due in great part to the suggestions and advice of Father Joseph Keller, at that time Provincial of Maryland. It was pointed out that a method of studying theology little in conformity with the traditions of the Society had become more or less prevalent in our province, as well as in others where Ours are exposed to frequent contact and discussion with Protestant controversialists. Instead of the exposition of a complete system of Dogmatic Theology, most of the labor of the course seemed to be devoted to the refutation of errors, positive demonstration and explanation of truth becoming rather a side-issue, introduced chiefly on account of its denial. Of course such a method, though it might produce tolerable controversialists, could give no really solid and profound theological training. It was therefore judged of the highest importance that from the new scholasticate of Woodstock there should go forth a complete course of Scholastic Theology, based on the great writers of the Church, especially St. Thomas and the noted theologians of the Society in the past, but dealing also with all modern questions, and refuting incidentally all the errors advanced by heretics down to our own day and country. The task was a gigantic one, and Father Mazzella was several times on the point of intermitting, if not relinquishing it entirely, but the persistent urging and encouragement of Father Keller kept him unflaggingly at work. The constant interruptions consequent on the duties of Prefect of Studies in so large an establishment as Woodstock, left little leisure for thought and writing during the day, and accordingly

most of the work on these volumes was done at night. Midnight almost invariably found Father Mazzella with pen in hand.

By untiring work of this kind, the four volumes corresponding to Father Mazzella's class of morning dogma were completed in 1876. They comprised "De Religione et Ecclesia," "De Deo Creante," "De Gratia Christi," and "De Virtutibus Infusis." In the following year a second and revised edition was begun. But this was to be finished at Rome. The other four volumes necessary to make up a full course were to be written and published by Father De Augustinis, but only the treatises "De Re Sacramentaria" and "De Deo Uno" appeared.

In the theological works of Father Mazzella, there are some characteristics that give them very great value as text-books for those students who wish to pursue a thorough and comprehensive course of studies. One of these is his remarkably luminous and exhaustive presentation of the state of the question, in the preliminary notes to each thesis. Originality cannot be claimed for the author, nor did he aim at it. In no case does he seek to make a reputation by destroying the systems of those who have gone before, and substituting one of his own. But by a clear and methodical statement of the opinions of opposing schools, and a full exposition of the philosophical principles involved, he clears the ground, anticipates objections, and renders the work of demonstration easy.

A second characteristic of Father Mazzella's theological method is the exceptional skill with which he uses extracts from all the great scholastic theologians, more especially of St. Thomas, Suarez and De Lugo. His motive for introducing these more abundantly than is usual in text-books, is to accustom his students to the style of these Princes of Theology, and so to lead them to study their works for themselves.

In the year 1878, copies of the second edition of Father Mazzella's works "De Deo Creante" and "De Gratia Christi," as well as of Father De Augustinis' treatise "De Re Sacramentaria" were presented to the Holy Father, Leo XIII. So favorable was the impression made upon his mind, that a special brief was transmitted to the authors.[1]

It was without doubt owing in great measure to the esteem inspired in the mind of the Holy Father by the perusal of these volumes, that shortly afterward, when a

[1] As this brief has been printed in the WOODSTOCK LETTERS, Vol. viii., p. 44, it has been thought unnecessary to reprint it here.

chair of Theology in the Roman College had been left vacant by the elevation of Father Franzelin to the cardinalate, Leo XIII himself requested that Father Mazzella should be summoned to fill it. But before detailing this event, we must mention a charge entrusted to Father Mazzella during his stay with us, that was an evidence of the confidence placed in him by his superiors, and a proof that his ability was not limited to the regions of theoretical science. This was the Visitation of the Mission of New Mexico. Established by our Fathers of the Neapolitan Province in 1867, at the request of the excellent and zealous Bishop J. B. Lamy, this mission had already effected a vast amount of good among the neglected but faithful Spanish-American Catholics and Indians of that territory; but it was judged that the appointment of a Visitor would tend to consolidate and facilitate the work. Father Mazzella was therefore commissioned for the purpose, and twice traversed the vast region embraced by the Mission, once in the vacations of 1875, and a second time in the summer of 1878.

In the discharge of his office as Visitor, as in all other details of his life in America, Father Mazzella showed not only the energy, zeal and firmness, that constitute a strong character, but also the moderation, prudence and tenderness that must be added to make up the complement of true greatness. His direction of the studies of Woodstock was always energetic, but never impetuous or inconsiderate. As a theologian and adviser Father Mazzella was esteemed both by his religious superiors and the secular clergy. For the six years from 1872 till he left for Europe in 1878 he was Consultor of the Province of Maryland, and for a number of years he was director of the theological conferences for the clergy of Baltimore and was often consulted by Archbishops and Bishops in ecclesiastical matters. While his ability and erudition commanded the profound respect of all who came in any way under his direction, his unassuming modesty and charity gained their warm affection; so that when obedience called him away from us, it was not merely the learned Professor and capable Prefect of Studies that we regretted, but still more, the simple, unaffected, humble religious and beloved companion. Another trait that may have contributed to this result was the facility with which Father Mazzella adopted not only the language, but also the customs, manners, and indefinable characteristics of thought and speech prevalent in our country. He seemed to make himself intrinsically, as well as ex-

teriorly, all things to all men; and fell into American ways so naturally that when he took out his papers of citizenship, we felt the word "naturalized" to be, in his case at least, no misnomer.

Shortly after the beginning of the scholastic year, 1878–'79, Father Brady, then Provincial of Maryland and New York, received a letter from Father General, directing him to send Father Mazzella immediately to Rome, to fill Cardinal Franzelin's vacated chair. The order was so unexpected, and the impossibility of at once replacing Father Mazzella so evident, that Father Provincial thought of sending a cable-despatch, asking for at least a postponement; but on consulting Father Mazzella he found that the latter had also received a letter, in which were these words: "For your greater consolation, I command you in virtue of holy obedience to leave for Rome at once." In the face of such an order expostulation and delay were of course out of question, and Woodstock's first Prefect of Studies was soon lecturing to a class of more than three hundred students in the Roman College.

This institution, since the seizure of its buildings by the Italian Government in November, 1870, has been generally known as the Gregorian University, a title which was given it in honor of Pope Gregory XIII. its second founder. The Government officials retained the name Roman College for the institution established by themselves in our buildings. Before the robbery our Fathers counted fourteen hundred scholars in the lower classes, while the schools of Philosophy and Theology added four hundred more to the number. Many of these were students from various seminaries of the city, who came to the Roman College for lectures. When Father Mazzella arrived in Rome in the fall of 1878, the classes had been carried on for some years in the building devoted to the German College, which being under the protection of the Austrian flag, was safe from Piedmontese avarice. The celebrated Father Kleutgen was then Prefect of Studies, but after a short period, his health having been seriously impaired, he had to be relieved from all scholastic duties, and control of the studies was given to Father Mazzella. He was also occupied at times in giving retreats and in spiritual direction. For several years he was the spiritual director of the American College, and the esteem in which he was held is shown by the historian's report at the annual meeting of the alumni in this country held last May at Rochester. The first item of the historian's report was a splendid

tribute to Cardinal Mazzella, who "as our spiritual director for a time, and in giving several retreats, had been, as a humble Jesuit, no small factor in our formation."

Having filled the charge of Professor of Morning Dogma for eight years, and prefect of studies for five, Father Mazzella had given such satisfaction that His Holiness determined to give proof of his appreciation. Yet neither Father Anderledy nor Father Mazzella himself had any warning of the manner in which the Holy Father's satisfaction was to be shown, until a few weeks before the appointment of the new cardinal was actually published. As soon as the news reached them, they went together to see the Pope and endeavored to persuade him to spare the Society this little-coveted honor. The reply of the Holy Father is contained in the Circular letter written by Father Anderledy to the whole Society. He went to see His Holiness, but only to hear the following words :—

"Quidquid uterque, aiebat Nobis Sua Sanctitas, mihi opponere ex officio debetis, id ego optime perspectum habeo. Equidem non ignoro Societatem vestram ea mente comparatam esse, iisque legibus constitutam, ut nihil ipsa magis abhorreat, quam suis Sodalibus delatos id genus honores; verum etiam probe intelligo Societati nihil magis inditum divinitus fuisse, legibusque præscriptum, quam paratissimum erga Romanos Pontifices obsequium. Ego vero ita jubeo, ac tibi, P. Camillo Mazzella, coram R. P. Vicario, Societatis Præposito, in nomine Domini præcipio, ut Sacramenti, quo teneris, vinculo a me solutus, in Cardinalium Ordinem cooptari velis."

To this command of the Sovereign Pontiff nothing was to be said, so on the 7th of June, 1886, His Holiness, Pope Leo XIII. held a secret Consistory in the Vatican Palace, in which he created Father Mazzella a Cardinal Deacon. In the allocution His Holiness spoke thus of the new Cardinal: "Et *Camillum Mazzella* Societatis Jesu alumnum, insigni doctrinæ fama ac pari virtutis laude præclarum."

Two days later, on the 9th of June, the conferring of the cape and biretta upon the two Roman Cardinals, Theodoli and Mazzella, was performed by the Pope himself in the Vatican.

As soon as the announcement of the new Cardinal's elevation reached Woodstock, the scholastics addressed to him a letter and received a reply from his Eminence.

The appointment of Father Mazzella as Cardinal was received with universal approbation both in this country

and in Europe. Even the secular journals in America referred with marked satisfaction to his citizenship of the Great Republic and to his sojourn in our midst. It is also a testimony to the general esteem in which the new Cardinal's personal character was held, that even in Italy and France, where the Society has so many open and secret enemies, not a single voice was raised in unfavorable comment upon the honor conferred upon him. From his native town of Vitulano, and from Lyons, where he was so well known a number of years ago, delegations were sent to Rome to thank the Holy Father for his choice.

Cardinal Mazzella on entering upon his new charge as a Prince of Holy Church, made scarcely any change in his religious habits. He took up his abode at the Collegio Germanico and during the fourteen years he was Cardinal he lived in this house of the Society. He was most affable in his dealings with Ours and ever ready to render any service in his power, provided it was connected with his office; for he was very firm in not mixing in affairs to which the duties of his charge did not oblige him. To whatever task was imposed upon him by his office he devoted himself with great energy. His task was by no means light, for he was called upon to give counsel and take part in many important church matters. These were entrusted to him by His Holiness, for the Cardinal held a much higher place in the esteem and affection of the Holy Father than is generally known. How great this esteem and affection were, the commissions of the highest importance in the most intricate affairs and at the most difficult moments of the ecclesiastical government would give ample proof could they be told. The gravity and delicacy of these commissions, however, impose on those who could speak a prudent silence. We do know, however, that the marks of esteem which the Holy Father bestowed on Cardinal Mazzella were many. A little incident perhaps not generally known may not be without interest. As our readers doubtless are aware, His Holiness when he desires to issue an encyclical, calls to his aid some theologian whom he considers to be the ablest in the particular matter of which the encyclical is to treat. He expresses the ideas to be brought out and the document when drawn up is presented for corrections. So it was that Cardinal Mazzella was selected to draft the encyclical on Catholic Unity. When the paper was presented, the Holy Father was so pleased with it that he took from his neck the

pectoral cross which he had worn as Bishop of Perugia and put it with his own hands around the Cardinal's neck. The encyclical as we now have it is, with scarcely any change, the work of Cardinal Mazzella.

As to the esteem in which he was held by the Cardinals we can say but little, the little, however, that has been learned from those more closely connected with the Pontifical court is sufficient to show that Cardinal Mazzella deserved to be called the light of the Sacred College; and this is confirmed by the testimony of his colleagues, who, when the news of his death was made known, agreed in the universal verdict, that a star of the first magnitude had disappeared from the college of Cardinals.

His Eminence also took an active part in the deliberations of a number of Congregations; as the Propaganda, the Propaganda for the Oriental Rites, the Special Commission for the union of the separated Churches, and for the correction of the books of the Eastern Churches. He was for several years President of the Academy of St. Thomas, and of the Commission for the examining the constitutions of new religious institutions subject to the Propaganda. He was also Vicar of His Holiness for the sanctuary of Pompei, Apostolic Visitor of the Hospice for Catechumens; and, at various times, Prefect of the Congregation of Index, of Studies, and of Rites. Besides he was Cardinal Protector for many religious congregations, and he took excellent and devoted care of them. The rare intervals he was free from the duties of these many charges, were filled up by his extensive business correspondence. He gave himself but little rest and took no vacation except during the great heat of summer, when he took a short breathing spell, but always with his religious brethren in the novitiate of Villa Melicrinis overlooking Naples.

After being Cardinal Deacon for ten years, according to the custom, he elected to become Cardinal Priest,[1] and took the title "S. Maria in Transpontina." Not quite a year afterwards, on April 18, 1897, at the express wish of the Holy Father, he elected the Cardinal Bishopric and was consecrated Bishop by the Cardinal Vicar and his own nephew, Monsignor Orazio Mazzella, his twin brother Ernest, Archbishop of Bari, being also present. He was the first Jesuit on whom was bestowed the dignity of Cardinal Bishop, a dignity belonging only to the six suburban Sees, his See being that of Palestrina.

Occupied as he necessarily was and bound by so

[1] After ten years' service the Cardinal Deacons are allowed to choose the Cardinal Priesthood, provided a see be vacant.

many ties to the universal Church, it was thought that he would leave to his Vicar the administration of his diocese. However, he took charge himself and governed his diocese with his accustomed energy. During the short period he ruled—a little less than three years—he displayed such wonderful activity that he would deserve to be called the reformer of Palestrina, even had he no other duties. He found the seminary falling into decay and he spent large sums of money in restoring it; he increased the number of its students from eleven to almost forty; he restored discipline which had grown lax and raised the standard of studies. Out of his own means he provided for the restoration of the episcopal palace, and for the greater part of the churches of his diocese, and he evangelized the country parishes by missions and retreats. This was so evident and made such an impression on the citizens of Palestrina that many wept for a long time over the loss of their Venerated Pastor.

This meritorious and noble life was crowned by a most worthy death. For some time he had felt that his strength was declining, and he prepared for his death, more like a poor religious than a prelate master of his own property. His last sickness, which was a complication of several diseases, found him well prepared and calm. Father General gave him holy Viaticum and Father Floeck, of the Society, his confessor, administered Extreme Unction. Monsignor Rinaldo Angeli, Private Chaplain to His Holiness, brought him personally an affectionate blessing from the Sovereign Pontiff, and this was a great consolation to the dying Cardinal. Surely if anyone merited this blessing it was Cardinal Mazzella, who had corresponded to the benefits, the esteem, and paternal affection of the Pope, by a strong filial and boundless devotion. This affection however, had not all diminished, but rather increased his love to his mother, the Society of Jesus, to which he deeply felt he owed so much for his piety and learning. In his last moments seeing Father General near him with other Fathers of the Society, a smile of consolation lighted up his countenance and he exclaimed that he felt happy to die in the Society, surrounded, as he himself said, by his religious brethren. Shortly after this he breathed his last. It was Monday, March 26, half an hour after noon.

The notice of his death made a profound impression as, though it was known that his health was broken, it was believed he might live some years yet to render service to Holy Church. In his diocese of Palestrina the

grief of his people showed itself by the numerous requiem Masses said for him, by the clergy and the Religious Congregations, and the attendance of the laity and the civil authorities. At Palestrina itself the City Magistrate issued a public invitation to all the citizens to be present at the funeral in the cathedral, where the services were conducted with great splendor; representatives being present from all the city institutes, the schools, the military authorities, etc. The Common Council and the Chief Magistrate assisted in a body, and during the service, as a mark of public grief, the stores and offices were closed, and all business suspended.

At the meeting of the Congregation of Rites on the day following the Cardinal's death the following touching and simple tribute was paid by the Holy Father himself:—

"Antequam hodierno conventui finem imponamus, temperare non possumus quin vobis significemus acerbam ægritudinem qua animus Noster afficitur ex immaturo obitu dilecti filii Nostri Cardinalis Camilli Mazzella, hujusce S. Congregationis Præfecti Cujus doloris Nostri probe scimus habere vos omnes ex corde participes. Si enim in eo Nos amisimus consiliarium prudentia et fidelitate eximium, Ordo vester præclarum item amisit ornamentum, virum scilicet pietate, doctrina et laboribus de Ecclesia optime meritum.

"Animæ carissimæ et pientissimæ tribuat Christus pacem, dignumque in cælo præmium."

Cardinal Mazzella had been always loyal to the Society, though at times his plain duty to the wishes of the Holy Father, had given reason for some to think he did not protect the interests of the Society, and even interfered in the government of the Gregorian University. That in all these matters he was loyal to the Society and was devoted to its interests his dying words give evidence; but he left a substantial proof of this love and loyalty. On opening his will it was found that he had made the Province of Naples his universal heir, viz., of his books, money, the proceeds from the sale of his furniture, etc. A few episcopal items, such as his mitre, etc., he left to his episcopal see, but all the rest to the Society. His love of studies is shown by the fact that he did not leave this bequest indiscriminately to the Province of Naples, but left specific directions, that his library, which was very valuable and rich in theology and philosophy, should be given to the scholasticate, and that all the rest

of his property should be assigned to the "Arca Seminarii" for the maintenance of the scholastics.

In gratitude for so generous a benefactor the Province of Naples celebrated in the Gesu Nuovo, on April 23, a solemn service for the repose of the soul of its illustrious son. A formal eulogy was preached by Father Pavissich of the Venetian Province, and on the four sides of the catafalque were placed the following inscriptions, presenting in a few words the leading facts of the deceased Cardinal's life :—

I.

CAMILLO MAZZELLA

SANCTÆ ROMANÆ ECCLESIÆ CARDINALI
PRÆNESTINÆ DIŒCESEOS EPISCOPO
QUI AB IPSA ADOLESCENTIA ALUMNUS
POSTHAC LOIOLEÆ FAMILIÆ CONSORS
EAM INGENIO DOCTRINA PIETATE INSIGNI
TOTIUS VITÆ CURSU HONESTAVIT
NEAPOLI ROMÆ IN GALLIA ATQUE IN AMERICA
BENEMERENTISSIMO
PATRES NEAPOLITANI EIUSDEM SOCIETATIS
AD PERENNEM GRATI ANIMI MEMORIAM
PARENTALIUM IUSTA PERSOLVUNT

II.

LEO XIII PONTIFEX MAXIMUS
EGREGIUM VIRUM
UT CLARISSIMUM THEOLOGICÆ SAPIENTIÆ LUMEN
ROMAM EX AMERICA ACCIVIT
AD INSTAURANDAM SCIENTIARUM NORMAM ET RATIONEM
ANGELICI DOCTORIS DISCIPLINA
EUMQUE RERUM DIVINARUM MAGISTRUM
AC STUDIORUM MODERATOREM
IN GREGORIANA UNIVERSITATE
CONSTITUIT
HINC MOX MAGNO OMNIUM PLAUSU
IN AMPLISSIMUM PURPURATORUM PATRUM ORDINEM
COOPTANS
AD PLURIMA ET SUMMI MOMENTI MUNIA
DESIGNAVIT
CUIUS CONSILIO PRÆCIPUE EST USUS ET FIDELITATEM EXPERTUS
IN TOTIUS ECCLESIÆ REGIMINE
UT IPSE IN EIUS OBITU CARDINALIUM CONSESSUI
SOLEMNITER APERIRE NON RENUIT

III.

ANTISTES PRÆNESTINUS
MIRUM QUOT MINUS TRIBUS ANNIS
BENEFICIA IN CREDITUM SIBI GREGEM
CONTULERIT
AD CLERICORUM CULTURAM PROMOVENDAM
AUGENDUMQUM EORUM NUMERUM
TOTO PECTORE INCUBUIT
MUNERUM LARGITATE EXIMIUS
NONNULLAS SACRAS ÆDES PENE EX INTEGRO
REFECIT ORNAVIT LOCUPLETAVIT
SEMINARII ET EPISCOPII DOMICILIA
BELLE RENOVARE STUDUIT
TANTO SIBI CIVIUM ANIMOS AMORE DEVINXIT
UT EUM SICUT ANGELUM OMNES VENERARENTUR
ET CUM VITA MIGRAVIT
TAMQUAM PATREM OPTIMUM
COMMUNI MŒRORE ET LUCTU PROSECUTI SUNT
AC PUBLICO SUMPTUOSISSIMOQUE FUNERE
SPECTATISSIMUM ET DESIDERATISSIMUM PASTOREM
CONCELEBRARUNT

IV.

FLORENTES A IUVENTUTE VIRES
MULTIS GRAVIBUSQUE LABORIBUS
ET ACERBIS MORBIS FRACTÆ
EUM SOSPITANDI MEDICIS SPEM OMNEM
ADEMERUNT
AST IPSE SACRAMENTORUM ADIUMENTO RITE MUNITUS
ET PAPALIS BENEDICTIONS RECREATUS SOLATIO
SERENO VULTU SUPREMUM DIEM EXPECTABAT
AC PAULO ANTEQUAM EFFLARET SPIRITUM
IN OSCULO DOMINI
SUBRIDENS ADSTANTIBUS DIXIT
FELIX MORIOR IN SOCIETATE IESU
A PATRIBUS FRATRIBUSQUE MEIS CIRCUMDATUS
VIXIT ANNOS LXVII M. I D. XVI
AVE ANIMA EXCELSA ET SALVE IN PACE
AD SEMPITERNA GAUDIA CITIOR EVOLES
TE BEATORUM CŒTUS
EXCIPERE TRIUMPHO GESTIUNT

## II. FATHER AEMILIUS DE AUGUSTINIS.

Father De Augustinis came to Woodstock at the very opening of the new house of studies for all America. He took part in all the hardships of the new foundation and did as much by his example and cheerfulness as by his teaching to make those days memorable. After spending sixteen years at Woodstock he was called to Rome where he died January 17, 1899. A notice of his life has recently appeared in the "Lettere Edificanti" of the Neapolitan Province, and to it we are indebted for most of the facts in the following sketch.

He was born at Naples on the 26th of December, 1829. His father, Matthew De Augustinis, came from the province of Palermo, but when a young man settled at Naples, where he reached distinction by his legal and economic studies and published several works which gained him the praise of the "Accademia Pontaniana" of which he was a member. His career was cut short by an early death, for in his forty-sixth year he was called to his account. Æmilius was his eldest son. He showed from his earliest years a talent for study, and it is said that at an age at which young boys are usually hardly able to read, he was well advanced in his literary studies. He also showed a liking for zoology and when only eleven years old gave a public exhibition in this science, which won for him the praise of the literary journals of the kingdom of Naples. In his sixteenth year he won the first prize in a competition offered to all comers on the best description of a river and the manner of regulating its course. But more serious studies soon occupied him, for shortly after this we find him studying law at the Royal University of Naples.

The political changes of 1848 seemed to favor the young De Augustinis, then a little more than eighteen years of age, for in that year he received an office in the constitutional ministry of worship and justice. This office he held to the middle of the year 1849, when a new order of things supplanted the revolution and deposed all those who, even though not revolutionists, had been advanced by it. This dependence upon political changes seems not to have pleased the young De Augustinis, for he gave up seeking for political advancement and profiting by his legal studies he took up the practice of law and persevered in it for some five years. We know little of his religious life during these years, but we have reason to

believe that it was practical and founded on solid principles. The reason is that being exhorted by his mother, a very pious lady who frequented our church, to select a confessor from one of our Fathers, he did not hesitate to promise to do so, and although as it often happens, he did not at once fulfil the promise, he finally was induced to carry it out.

It was this opening his heart to one of our Fathers which led him to consider if he were not called to the religious state. He did not put aside the inspiration to a higher life, but pondering over it he had the light to see and the grace to renounce the world and the brilliant prospects offered him. He asked to be received and was admitted into the Society. The greatest obstacle he had to overcome was, doubtless, the giving up of what promised to be a brilliant career, but he made the sacrifice and entered the novitiate at Conocchia, in the suburbs of Naples, January 24, 1855, exactly two months before Father Sabetti, with whom he was to live at Woodstock as a fellow professor for many years. As a novice he applied himself to self reformation, even in his exterior deportment, and with so much effort that he seemed to lose his natural vivacity, and some even feared lest he would become too restrained; but on returning to the active life he put aside whatever was excessive in this regard, and kept up to his death a bearing always indeed religious, but unreserved, graceful, and noble. After twenty months of noviceship he spent five months with the juniors repeating his Latin. Then he was employed two years and a half teaching physics and mathematics in the colleges, and at Salerno he was also prefect of the congregation for the university students.

In the autumn of 1859, he began his theology at the Collegium Maximum of Naples, then in a flourishing condition, with thirteen professors, twenty-two theologians, and thirty-seven philosophers. Among the philosophers were Fathers Sabetti, B. Schiffini, Pantanella, Personè, and Piccirelli. The scholastic year had but just closed when the revolution under Garibaldi broke out and the flourishing Province of Naples was dispersed, and most of its property, including the scholasticate, fell into the hands of the new government. With some other scholastics Father De Augustinis was sent to Laval to complete his theology. He was ordained in 1862, at the end of his second year, and after completing his fourth year, he made his tertianship at Laon under the well known Father Fouillot. The tertianship over, Father

De Augustinis was sent back to Laval to be professor of the Short Course for two years, then he taught Morning Dogma for two years more, the last year 1868–'69, being also Prefect of Studies. It was from Laval he came to Woodstock.

He came to America on the opening of Woodstock, in the fall of 1869, being sent by the Provincial of Naples in response to the call of Father Paresce for professors for the new scholasticate. For the first year he was Professor of Scripture and Librarian, employing all his spare time in learning English. The following year in addition to his class of scripture, he taught Ethics and was Spiritual Father. Upon the death of Father Maldonado in 1872, Father De Augustinis took his place as Professor of Evening Dogma, a charge he occupied for thirteen successive years till he was called to Rome by Father General.

He filled another charge of which no mention is made in the catalogue, but which it certainly behooves us not to pass by. When Father Keller determined to found the WOODSTOCK LETTERS and looked for some one among the professors to be its first editor, his choice fell on Father De Augustinis. Cardinal Mazzella and some of the other Fathers were not in favor of the establishment of the LETTERS, as they feared they could not be kept up. Father De Augustinis thought differently and he entered into Father Keller's project with enthusiasm. It is true his knowledge of English was limited, but he made up for this by his excellent judgment in choosing able advisors, chief among them being Father Devitt, who may with justice be called the assistant editor during these first years. Father De Augustinis remained in charge of the LETTERS for six years, and they were hard years,—"laborious and beset with difficulties" as he wrote himself for our jubilee number. "Several times it seemed that the LETTERS would have to be given up for want of support, and the difficulties were only overcome through the loving protection and efficacious assistance of Father Keller, first as Provincial and afterwards as Rector of Woodstock. He was the LETTERS' greatest benefactor; his memory should hold the place of honor in the celebration of this first jubilee."[1] It was thus twenty-five years after, when Professor of Dogma in the Gregorian University, Father De Augustinis spoke of these days and of Father Keller, but it is also no more than

[1] Vol. xxvi. (March, 1897) p. 19.

just to say that Father Keller found in Father De Augustinis an efficient editor to start this difficult enterprise, and one filled with enthusiasm enough to overcome the opposition he met even among Ours. When we recall that during all this time the good Father was burdened with his class of Dogma, and during part of it was printing his course of theology, which must have seemed so much more important than the LETTERS, we can be the more grateful to him for seconding Father Keller's plans, and not giving up when success seemed almost impossible.

As a teacher, Father De Augustinis was preferred by many to Father Mazzella. Of course he was not so great a theologian, but in his exposition he was clear and assuredly more eloquent. He spoke Latin with great fluency and his diction was elegant. He published for his classes at Woodstock the treatises "De Sacramentis" and "De Deo Uno," which have been highly appreciated and quoted as authority, and he had in preparation at the time he was called to Rome, "De Incarnatione," but it was never published. His published works, along with those of Cardinal Mazzella, merited a brief from His Holiness, Leo XIII., in the first year of his pontificate.[2] It was these works which made them both known in Rome, and doubtless had much to do with both being made professors in the Gregorian University.

However it is not, we believe, as a teacher that Father De Augustinis will be best remembered by his former pupils at Woodstock. It was his urbanity and exquisite courtesy that made him marked among his fellow professors, and it is his edifying life as a religious which has lived after him as a precious recollection. He was always a perfect gentleman and ever courteous even to the youngest scholastic. In the examinations and circles, or in putting a difficulty in class, his manners were such as to put his students at ease, never to crush them or seem to triumph over them in discussion. The first years he spent at Woodstock, Father Keller was his Provincial and later on his Rector, and thus had many an opportunity to see him. He esteemed the Father highly for his piety and charity, and he told the writer once that had he a dozen such men he could convert the United States,—an exaggeration, no doubt, but meant to show how much the Father was appreciated by his Provincial.

Such was Father De Augustinis as known to us at

[2] WOODSTOCK LETTERS, viii. p. 44.

Woodstock. Here he lived for sixteen years, became an American citizen, and had grown accustomed to our life, when, in the year 1885, he was summoned to Rome by Father General Anderledy as one of the commission to reform the theological studies of the Society. He represented the Assistancy of England. The commission over, he was kept in his province and made the first Rector of the "Convitto Pontano del Sacro Cuore," a new college, on the site of the old novitiate at Conocchia. This appointment, however, lasted but a few months. Father Mazzella was created Cardinal in June 1886, and some one was needed to take his place as professor of dogma in the Gregorian University. Father De Augustinis was appointed to this charge and filled it up to his last sickness, a period of eleven years. Here his field was even greater than at Woodstock, for he lectured to numerous students from all parts of the world who frequented this well known university. We have the testimony of many of his students that he was listened to with such interest that the hour of class seemed to pass as by enchantment. This was undoubtedly due to his elegant diction and pleasing oratory.

During this time he did not confine himself merely to his class duties. He gave the Spiritual Exercises and exhortations in Italian, French, and English, and gave to the confessional the time that he could spare. He was for many years, up to his death, consultor of the Roman Province, and at the same time consultor of the Propaganda. In the autumn of 1891, Father General Anderledy appointed him Rector of the Gregorian University, which he governed for four years with remarkable charity and a great zeal for discipline, continuing during this time his lectures on Dogma.

The last period of Father De Augustinis' life was for him a time of resignation and patience and of not a little edification for his brethren. About Oct. 1, 1897, he received a stroke of apoplexy which struck him down and rendered him speechless. With the application of remedies his speech returned and after some days he was able to leave his bed, but his strength did not come back rapidly. He was taken to Naples in the Summer of 1898, but his native air brought him no relief. On his return to Rome he survived for four months, now better and now worse, till, after receiving the last sacraments, he met his death peacefully on January 17, 1899. An

account of his last days will be found in the LETTERS Vol. xxviii. (May, 1899), p. 160.

We have spoken above of Father De Augustinis as he was known at Woodstock, the following appreciation from the "Lettere Edificanti" of Naples will show, with his appearance, how he was esteemed in his own province:—

Father De Augustinis was of low stature, of a lively disposition, sanguine and vigorous, his face showing perfect health till the last fifteen months of his life. His character was serious and remarkably thoughtful; but he showed in his looks the peace that possessed his soul and in his countenance there was ever a moderate cheerfulness. He was always himself, so much so that the virtues noted in him by a younger Father, and recorded in the "Lettere Edificanti," are the same as those noticed by our older Fathers forty years ago. In the path of religious perfection he walked with rectitude and discretion; though he had special devotions they never interfered with the true and solid devotion of conformity to God's will. His learning was great, but greater was his humility. In those questions which are disputed among Catholic theologians, he was naturally led to form his own opinion and to maintain them with vigor, yet during so many years employed in the study and teaching of theology, he never deviated a step from the doctrine commonly taught in the Society. And in the last years of his life he frankly confessed that there are certain questions which cannot be fathomed, so that many a time one is fartherest from the truth, just when he thinks he has discovered it. In teaching or in the circles and repetitions he explained everything to the point, and in familiar conversation he never showed that he was above him to whom he was speaking, nor did a word ever escape him to indicate the least contempt for an inferior. When absent persons were spoken of his charity was almost scrupulous, sometimes even rebuking as slanders the literary criticisms in which the published works of authors still living are attacked and who are thus exposed to public judgment. I remember once, more than thirty years ago, of having said in praise of one of our Fathers, that there were not a dozen equal to him, Father De Augustinis quietly admonished me that it was not right to praise some at the risk of offending others. Again when we were at Laval with about thirty scholastics of the Neapolitan Province, living together with

those of the French provinces, profiting by his age and of his priestly character, he used to call our attention to certain little things which might violate charity between those of different nations, and as he was more fluent in speaking French than any of us, he used not merely to correct us in grammar, but to warn us against certain phrases which might be rude or offensive. He submitted himself heart and soul to obedience, so that it seemed one and the same for him to dwell in his own or a foreign country, in the new or the old world, to teach this or that science, and in all the details of the religious life. Once in his latter days, he made some resistance to a Father Minister, who not having a Brother free at the appointed time, wished at all hazards to serve his Mass himself. It wounded the humility of Father De Augustinis, for he could not bear to have his superior take the place of an inferior even in holy Mass.

The writer of the obituary notice of Father De Augustinis in the Neapolitan "Lettere Edificanti," concludes that the examples of many other virtues could doubtless be related had not circumstances kept Father De Augustinis for the greater part of his religious life at Woodstock and Rome, and thus out of his own Province. He then expresses the wish that others in Rome and in America may fill out the sketch of this life. We have endeavored to say something of the life of this Father at Woodstock, of his exquisite charity, his religious exactness and deportment which still lives there along with his teaching as a precious memory. He was surely a worthy member of that little band of Woodstock's founders, whose fame has extended to the eternal city and whose memory is with us in benediction.

## THE HOUSE OF RETREATS AT FELDKIRCH.

*Translation of a Letter by Father Buchholtz, S. J., in the Mittheilungen aus der deutschen Provinz, Easter, 1900.*

FELDKIRCH,
February 20, 1900.

(*Tempora mutantur et nos mutamur in illis!*)

My last communication was sent to you from America, now I write from Tisis! Then the subject was "Missions to the people," now it is "Retreats for Priests and Laymen." I send you some items which may be interesting to many of your readers.

The year 1900 is still young,—I am writing in February—yet there are many edifying events to record. The first retreat of the year was given to laymen, all of them Swabians from the District of Leutkirch. They had asked the privilege of being alone. Some weeks before the beginning of the retreat, the *Stuttgarter Sonntagsblatt* published the following article from Leutkirch.

"Retreats for men! A very happy and consoling manifestation of Catholic spirit on the threshold of the new century is the great enthusiasm for retreats to laymen now being conducted in many different places. Certainly, it is no idle boast when we say that the land of Swabia is leading the way. Just as in the middle ages the Swabians carried the Imperial standard, so to-day they are not behind, not merely in almsgiving but they march also in these spiritual tournaments in the very first ranks. It is not only the devout sex, but youths and men go every year in large numbers to these spiritual exercises, to become strong and valiant in the battle with Satan, the world and the flesh. They come home after such days of quiet solitude and blessed peace full of enthusiasm and love for their faith. Even though it has cost some sacrifices in time and money, the loss is soon retrieved. 'I would not give up those days for a fortune,' 'I think of them over and over again,' 'I shall

surely go back another time.' Such expressions are common.

"The new house of retreats at Tisis near Feldkirch, seems to possess a great charm, for during the three years since it opened, over 150 men and youths have gone thither from Leutkirch alone and this winter a retreat has been arranged from Jan. 5 to Jan. 9, exclusively for us. It is not strange that the attraction is so strong. First of all, the beauty of the place, set in the midst of lofty mountains whose pines are often covered with snow in mid-summer; then the practical arrangement of the whole house, which was built expressly for this purpose and is perfectly comfortable even in winter; again the fact that each exercitant has his own room and is attended by men-servants, and finally the deep and solid, yet thoroughly popular eloquence of these born masters of the Exercises and Missionaries—all unite to make these days periods of true and complete renewal of spirit.

"The reason why Leutkirch can boast especially of sending so many men, young and old to these holy exercises is not hard to ascertain. We have among us an apostle of the laity. His former pastor used to call him the 'beggar by the grace of God.' But the man has not merely the grace needed to renovate churches and chapels, he sounds the call quite as vigorously when there is question of renewing and repairing the temples of the Holy Ghost. Like the old recruiting officers, he hunts for his men everywhere. And not one has been sorry, every man has thanked him, often with tears of joy. It is enough to stand at the sick bed or the death bed of those who have made the retreats, to appreciate this zeal of a Christian man.

"Let us give an example of his zeal: About a year and a half ago, he wished to get an old gentleman to go to the retreat. *He* was not unwilling but there was one difficulty; *she* was against it and she did not play second fiddle in that house. After all sorts of excuses, she said at last: 'He is an old, awkward man, he might break his leg on the railway.' The spirit of prophecy came upon our apostle and he answered: 'Why, that can happen to anyone here at home.' Behold! A little while after, she made a slip, fell down stairs and was limping around for several weeks. She has been converted and the next time the good man is going with the joyful consent of his spouse."

The Swabians, 72 in number, reached Tisis on the

afternoon of January 5, and began the retreat at 6 o'clock. Their earnestness, their modest behavior and above all, their piety, gave great edification. When the bell rang for rising in the morning, all of them were already in the chapel, hearing the early Mass. At the closing ceremony on the morning of the ninth, they sang the "Holy God" with an energy and enthusiasm that made the house shake. Before they started for home, they went of their own accord to the chapel in a body, remained for half an hour, saying their beads and other prayers aloud. "We have made up," they said "to say our good-bye in the chapel." Many an eye was filled with tears as they went away. The leader wrote as follows about their homeward trip. "We have all reached home, safe and sound. The men were so happy that I can scarcely describe their joy. They were just like a band of innocent little children. It is then that one realizes the value of a good conscience." The writer continues: "I have already a large number of names for the next retreat, and I hope you won't refuse to accommodate them."

From January 22 to the 26th, a retreat was held for priests. Winter is not so good a time as summer for the clergy; many cannot come at all on account of their school, first communicants, etc. There were thirty-two priests mostly from Bavaria and Wurtemberg, some from Vorarlberg and some from Switzerland.

Another retreat for laymen began February 1, and ended on the fifth. The applications were so numerous that we had to refuse at least thirty men. As we had six painters in the house, working on the chapel and a very sick patient made it impossible to use some rooms, we were able to receive only seventy-eight exercitants, forty of whom were from Vorarlberg and thirty-eight from Leutkirch. The great recollection and quiet earnestness of these men, is best vouched for by a remark which Rev. Father Rector made about them: "If they had been seventy-eight novices, they couldn't have been more quiet or more edifying." In one of the rooms was found afterwards this little note: "My heartfelt thanks with a little offering for the extraordinary care, for the present, and especially to the Director of the Retreat for his labors and his spiritual medicine. May God reward it!"

By the word "present" is meant a booklet "Explanation of the Sacrifice of the Mass by Father von Kochem." Last year a patron of the retreat house sent some hundred copies here to be distributed among the exerci-

tants. Shortly before the last retreat 250 more copies arrived. Each exercitant receives a copy as a souvenir of the retreat.

Another gentleman left the following letter in his room: "I take this book (Kochem) with a grateful heart and have gladly recited the 'Our Father' requested by the noble donor. . . . It is true that the days just past have been days of salvation, days of happiness, and they have been such for me too. For the truths of religion we have heard, the solemn moments followed by holy reflection have gone to the very depths of the soul and have exerted most salutary influence for our whole life that can never be forgotten. After God we owe our happiness to you, the dear representatives of God and especially to your Reverence who led us back to the love of God. As a sign of grateful devotion I promise for my part often to remember in my poor prayers your Reverence and all who have been so good to us. Be mindful of me too in the holy sacrifice, that I may be free for all my life from every mortal sin. In grateful remembrance I remain forever with especial esteem and devotion, yours, NN. Occupant of room no. 53.

From February 12 to 16, eleven priests made the retreat. They were joined on the second day by a twelfth. Two of them made six days. Moreover we had one or two priests from time to time and a young baron from the Rhine-land here on retreat.

Now comes the most important point of all. Our lay-apostle is to be heard from again. A few days after the last retreat a Leutkirch paper published a very favorable account of the second Men's Retreat for the year 1900, and concluded with the following notice: "The wish has often been expressed by different persons that all those who made the retreat might meet together for common acquaintance and pleasant intercourse. Such a meeting has been arranged for Monday, February 12, at 2 P. M. in the Hirsch Hall at Leutkirch. All men who have taken part in the exercises are cordially invited to attend. It is hoped that a large number will be present." On February 16, a letter from the lay apostle gives an account of the purpose and outcome of this meeting.

"I have something new to write to you, which you have never heard before. By the grace of God and with the help of my pastor, I have succeeded in bringing about a meeting of all the exercitants, such as I had wished two years ago. Last Monday it took place at

Leutkirch and over 100 were present. I opened the meeting with the salutation 'Praised be Jesus Christ' and then explained its object. It was not enough to have made a retreat and then go ahead as if nothing had happened. No, for we had received so many favors from God in the Exercises that all our lives long we ought not to forget them and we ought to show our dear Lord the greatest gratitude. I believed that we could show the most sincere gratitude by preserving faithfully the graces of the retreat in our hearts and by working with all our power to share the great happiness of this grace with others. Hence it seemed to me that we ought to unite in a pious association. Nothing is more pleasing to God than saving souls. Father N. told us that a single soul was worth more than all the riches of the world and we could find no better means of saving them than by the spiritual Exercises, etc. Our Reverend Pastor dwelt on the same theme in very beautiful words. The matter was put to vote and the vote was unanimous. We then proceeded to the election of a president and I was chosen unanimously. I appointed then six consultors and one representative chief for each place.

The association is called the Ignatian Men's Society (Ignatianischer Männer-bund). The first to be established. Its object is: (1) To preserve faithfully the graces of the retreat; (2) to share these graces with others; (3) to help those without means to take part in such spiritual exercises, wherever they wish. In order to attain this threefold object; (4) two masses will be said every month, one in honor of the Precious Blood for all the members living and dead, the other in honor of the Sacred Heart for the conversion of sinners. The yearly contribution is at least fifty pfennigs (about twelve and a half cents). Pictures are being printed with St. Ignatius on one side and the statutes on the other. The society is under the direction of our Reverend Pastor. Every year there will be a grand meeting with solemn Mass. I am delighted that everything went so well. We have had God's help. There is not a better society in the world for our days."

The society has our sincere wishes for its long continuance and fruitful work.

The next retreats will be held from March 12–16 for priests, March 17–21 for laymen. The places for the laymen have already been all filled. In some respects these lay-retreats are much more fruitful—of course, for those who take part—than a mission. The separation

from home, freedom from every care, the pious silence of the house, the recollection and earnestness of all, cause the truths of salvation to sink much deeper into the soul. Hence in this house, there is much prayer and much sacrifice. Finally they say that in a religious house when the kitchen is good, the discipline is good too. We must be excused from deciding whether there is any truth and if so how much in the saying. But this is sure that general satisfaction is advantageous for every good work, it is like the oil in the machinery. Well, here, the greatest care is taken of the exercitants, as has been repeatedly acknowledged. The cleanliness in the house and in the rooms is exemplary. Therefore the feeling of being quite at home soon takes the place of the bashfulness all feel when they come at first and when to this are added interior peace and happiness, it is easy to explain why most of the exercitants keep a warm and grateful spot in their hearts for the house of retreats.

L. Buchholtz, S. J.

## THE THEOLOGATE OF THE CHAMPAGNE PROVINCE AT ENGHIEN.

*A Letter from Father Emile Mattern, S. J.*

TRONCHIENNES,
July 15, 1900.

REV. AND DEAR FATHER,
P. X.

I had the pleasure recently of visiting the Theologate of the Province of Champagne at Enghien. You will be pleased to learn that the WOODSTOCK LETTERS are well known and highly esteemed there. To make Enghien better known to the WOODSTOCK LETTERS, I am sending you these few notes collected on the spot. A brief description of a French scholasticate transplanted on Belgian soil, will not, I think, be without interest to you, nor shall I ever find a better opportunity of acknowledging my gratitude for hospitality generously given and thoroughly enjoyed.

Enghien is a small town of Belgium not far from Brussels. Its 3000 inhabitants are with few exceptions excellent Catholics and very friendly to the Society. The town is filled with monasteries of various religious communities, the convent of the Capuchins being especially noteworthy. The large building in which the scholasticate is housed dates back several centuries, and was once a monastery of the Augustinian Friars. Before coming into the hands of the Society it was town property and occupied by an ecclesiastical college belonging to the diocese of Tournai. The students having been transferred to other quarters, the house stood empty for a time and was finally bought by the Champagne Province for a very moderate sum. The town council composed just then of a majority of liberals, little suspected that the Jesuits were the purchasers. The building was in a wretched state of repair and it required much labor and expense to put it in condition to serve the purpose of a scholasticate. During six months the work of altering and improving went on, until in October, 1887, the old monastery was ready for occupancy by its new inmates. The scholasticate was inaugurated on the 25th of the

same month. A large number of Fathers came from France and Belgium to do honor to the occasion. The chief citizens of Enghien had been invited, and his Lordship the Bishop of Tournai was present to welcome his new diocesans. The greatest cordiality reigned, and both clergy and laity did everything in their power to show their benevolence and sympathy for the exiles. It was an auspicious beginning of a sojourn continued happily and without interruption to this day.

Until the present scholastic year, philosophy was taught at Enghien as well as theology. Last summer the philosophers were sent to Vals to join the philosophers of the Province of Toulouse. In exchange the theologians of the Toulouse Province, who since their return from Ucles had studied at Vals, came to inhabit Enghien, which has thus become a theologate exclusively. The number of theologians this year is 77, 22 of whom belong to the Province of Toulouse, 1 to Holland, 2 to Belgium, 3 to Toledo, 4 to Aragon, 1 to Castile, 2 to Mexico, 7 to Portugal. There is general satisfaction at the arrangement, and I was assured that our old Woodstock motto, *E pluribus unum*, is quite flourishing at Enghien. Moreover, the coming together of men from so many different provinces, far from diminishing, has rather increased the reputation for solid studies which Enghien has long enjoyed. That the theologians are heart and soul in their work is evidenced in a striking manner by the interest and earnestness displayed in circles and public discussions.

The scholasticate of Enghien has given a professor of theology to the Province of Lyons, a professor of philosophy to the Papal Seminary of Anagni, and an editor to the *Etudes* for the department of philosophy. Its professors have had a prominent part in the discussion of social questions which divided the Catholics of France some years ago. They were among those who by their clear and precise principles, contributed most effectually to stem the torrent of so called *Christian Socialism* which was threatening ruin in every direction.

The old Rector of the scholasticate of Ucles is at present one of the professors of theology. Two other professors, Fathers Dutouquet and Bernard of the Champagne Province teach in the long course with him. In this way each professor has only six months of class each school year. The two professors of Sacred Scripture have each two hours of class every week. One of them, Father Prat, prepared himself for his course by two vis-

its to Palestine, and a lengthy sojourn at Beyrouth, Paris, Oxford and in Germany. He is preparing a book on the theology of St. Paul, two chapters of which have already appeared in the *Etudes*. The professor of Canon Law is also thinking of publishing his course. Those who know say that such a work will be a valuable service rendered to this branch of study so uninviting at first sight. For Father Steiger, who is doctor in Canon Law, is also an acknowledged master in the art of giving life and interest to the arid Glosses of Corpus Juris. Speaking of Enghien professors, I must not forget to mention Father Caruel, who for the last seven years has gathered around his pulpit of St. Gudule's at Brussels the élite of the city for his Lenten lectures. Vast audiences of from 4000 to 5000 hearers listen spell-bound to the powerful lessons of theology which he knows so well how to accommodate to each one's capacity. Father Mury, well known for his learned historical works, is in charge of the splendid library of the scholasticate. He is a great friend and assiduous reader of the WOODSTOCK LETTERS.

The unprejudiced visitor who comes to Enghien, especially in the fair season, will readily admit that the Province of Champagne has chosen a pleasant place of exile for its scholastics. The country round about is not, it is true, very remarkable for its scenery; it is neither bristling with "Alleluia Heights," nor furrowed by roaring "Patapscos." However it is far from being monotonous or dreary. Its charm is that of a well cultivated garden tenderly cared for by industrious people. Elegant villas surrounded by parks and woods add a pleasing variety to the scene. The garden of the scholasticate is not very large, but skilfully arranged so as to multiply walks and alleys. It possesses a beautiful grotto of Our Lady of Lourdes. Along the wall runs a shed where exercise is taken and games are played. To make up for the comparative narrowness of the premises at home, the scholastics enjoy the unique advantage of free access to the beautiful park of the Duke of Arenberg. The park is situated quite close to the scholasticate and may be used every day till 4 o'clock for purposes of walk and study. This wonderful property, famous in the history of past ages, still keeps not a little of its ancient splendor. It would be difficult for the art of man to gather together and spread about nature's gifts in greater variety and profusion, and study cannot but be pleasant amid such delightful surroundings. The privacy moreover is all that can be desired, entrance and free circulation in

the park being granted only to Capuchins, Jesuits, priests, and two or three families of Enghien.

The old Augustinian monastery, owing to the alterations and improvements made, presents every appearance of a convenient and well arranged house of study, and there is room to spare, especially now that the theologians are alone. What is new has not spoiled the old, and the world has gained nothing by the change. The cloister, corridors, halls and massive stair-cases have preserved their monastic amplitude of by-gone days, while the vast garrets have been transformed into rooms the dimensions of which the austerest monk would not find extravagant. The refectory is a large vaulted hall; there are two readers, both at dinner and at supper, each reading during one half of the meal only. The old church of the monastery is used as a domestic chapel. Its quaint decorations and gracefully carved oaken stalls and pulpit sufficiently testify its antiquity. A statue of St. Augustin in stone stands above the main altar.

The theologians' villa is situated at a distance of about two miles from the scholasticate. It was a fortress in olden times, and bloody battles are said to have been fought under its walls. The building as it now stands shows signs of rough treatment at the hands of time, if from no other foe. It is the property of the Duke of Arenberg, and has been rented for an indefinite period. Here and there the walls are still decorated with paintings representing lords and barons long dead and forgotten, who seem to frown their disapproval at the new state of things. The moats surrounding the manor have been partially filled up and changed into tennis courts. A good sized swimming pond affords facilities for bathing in summer. Close by the house is a delightful wood much frequented for rest or study. Rustic benches have been disposed in a variety of ways, where dreams come to the poet and syllogisms to the student in the coolest of shades amid the fragrance of flowers and the song of birds. The neighborhood offers a fair field for interesting walks. Nothing could be more respectful than the behavior of the good people of the country round about. Little children on seeing the Fathers approach will invariably kneel in a row to get their blessing.

Wishing you, dear Father, all success and happiness, and recommending myself to your holy sacrifices and prayers, I remain,

Servus in Xto.,

EMILE MATTERN, S. J.

## FATHER JOHN B. LESSMANN.

### A SKETCH.

Father Lessmann was born at Sommersell, in the diocese of Paderborn, Westphalia, June 14, 1825. His father who was the teacher of the village school, took great pains to impart to his only son a truly christian education. It was indeed a singular blessing for the people of Sommersell to have Mr. Frederick Lessmann teach and train their children for fifty years, because he possessed a truly apostolic spirit, and used his great influence and authority to promote the spiritual welfare of the whole village. When he died in 1871, Father Lessmann then in India, wrote about him to the husband of his only sister, in the following terms: "I repeatedly have conducted retreats of teachers and given many instructions on the duties of educators, and then the model I had before my mind, was my own father . . . How great was his influence with children and grown people alike! I verily think he did even more good outside of the schoolroom than within its walls."

It is related that John, the subject of this sketch, was a remarkably pious child. One day feeling very sick, the small boy went of his own accord to the church, knelt on the steps of the altar, and placing his rosary around his neck prayed to Jesus to be restored to health. Being gifted with an unusually sonorous voice carefully trained by his father, he made rapid progress in music,—to sing in church was his delight. While still very young he copied the Lamentations of Haydn for the village organist. Immediately after his first holy Communion he began his classical studies under the guidance of the parish priest. He then passed through the course of the Gymnasium in Paderborn, and pursued his philosophical and theological studies at the episcopal seminary of the same city. There he was also elevated to the priesthood on November 27, 1848, and celebrated his first holy Mass in his native place on the Feast of the Immaculate Conception. On this solemn occasion he felt for the first time that God called him to the Society. "During the Mass," he writes, "I had a presentiment

that I should receive a special vocation and was to work for God's greater glory in different parts of the world." At that time, however, he paid no particular attention to this inspiration. His first charge was that of Chaplain to the Count Von Spee, at House Heltorf near Duesseldorf,—the castle and family that gave birth to Father Frederick Von Spee (who died in 1635) the celebrated poet and champion in the defense of the innocent, accused of witch-craft. In this pious Catholic family, the young priest not only found most edifying examples, and leisure to lead a life of prayer and meditation, but also came in contact with religious that were ever welcome guests. It was during this time that his vocation to a religious state of life became clear to him; he wavered between the orders of St. Francis and St. Ignatius. The Franciscans attracted him by their poverty and simplicity,—virtues for which he retained a strong attachment all his life; the Jesuits by their apostolic zeal. He was so fortunate as to make a retreat under the direction of Father Aloysius Geoffroy. At the close of this retreat he writes: "I made the firm and determined promise to our Lord, that I would enter his Society. God let me know that my resolution was pleasing to Him by an interior happiness and quiet of conscience which I cannot describe. Such tears of joy, as I was forced to shed right after I gave myself up to God's grace —tears that immediately followed the coolest, most quiet consideration and reflection—I had never as yet experienced. They did not come from the bad angel, no, they were God's own testimony, and they proved to me He was well pleased, so that I at last gave in to His call."

Without delay Father Lessmann made known his resolution to his father; yet he had to be very cautious in breaking the news to him. For Mr. Frederick Lessmann, pious as he was, was a man of his times. The Church in Germany was in those days just beginning to recover from the deep wounds inflicted upon her by Josephinism and Wessenbergianism, the French revolution and the iron yoke of Napoleon I., along with the secularization of the Church's possessions and the enmity of Protestant rulers. The Jesuits had indeed been expelled from Switzerland, and had come to Germany, but were yet scarcely known. Mr. Lessmann, moreover, entertained a natural hope that in his old age he would be taken care of by his only son John. The young priest went about this delicate matter with both a prudence and tact worthy of an old diplomatist and the cool determination and firm-

ness of an experienced general. It is highly interesting to peruse his correspondence on this subject, which, as all his letters, has been preserved by his relatives as a family treasure. He begins with speaking of the peaceable and edifying life of the religious orders; in another letter he dwells on the Jesuits; then for a time he is silent, but makes sure of his being received by Father Provincial at Muenster, and settles his affairs with the Bishop of Paderborn. At last, on Nov. 24, 1850, he informed his father of his settled intention: "I shall enter into the Order of the Jesuits." Then he continues: "If you wish to overcome the first impression these words make on you, put this letter aside for a little while and pray. If I seem to have absolutely neglected a son's duties by promising our Saviour to join his Society, the Society of Jesus, turn to prayer and you will think differently. If you feel as though in your whole life, nothing would be harder for you than to see your son only from time to time or be even entirely separated from him, have recourse to prayer, and if you pray incessantly, sweet consolation will enter your soul, and you will undoubtedly experience great joy for having sacrificed me entirely to God our Lord, in order thereby to promote his greater glory, without the least thought of self. If the thought strikes you I might just as well live for God's greater glory and my neighbors' salvation in the state of a secular priest, again betake yourself to prayer and you will see I can do this much more perfectly in the religious state, and you will thank our kind Lord on your knees for having called me to serve Him in a more perfect way."

Seven days later he received a letter from home, written by his brother-in-law, who informed him of the pain his letter had caused and said: "I have express orders to tell you that your father will never give his consent to your entering a religious order." Father Lessmann immediately wrote to his father that his natural love for him had made him feel the very same sorrow and anguish and to such a degree, that unless God's grace had strengthened him, he would for the love of his parents have refused God the sacrifice he demanded. But there was in his soul the most vehement restlessness and fear as long as he withstood; whereas, when at last he said: "Lord, thou hast conquered, I cannot but obey Thee, trusting in Thy help I will enter upon the way of perfection in the Society of Thy beloved Son, and now I cast all my cares, regarding my parents upon Thee,"

when at length he made this firm resolution, "Oh most beloved parents, how happy and cheerful was I, thinking that I have consecrated myself to the Lord entirely!"

He very soon received another letter from an uncle of his, which displeased him greatly, as the good man simply told him that his resolution was merely a violent temptation. He meanwhile continued to renew every morning when saying Mass, the promise he had made to God, and wrote again and again to his father; but was coolly told never more to make mention of the matter. When, however, carried away by his zeal in one of his letters he had uttered the words that his superiors in the Society would be to him father and mother, and he would no more be able to write to his parents so often, his father at last informed him of the reasons, why he was opposed to his determination, and Father Lessmann had easier work, seeing now the difficulties he had to explain, the prejudices to clear up. Spring came and behold one morning Mr. Frederick Lessmann, after receiving holy Communion, told his wife and daughter, who favored John's wishes, that he was ready for the sacrifice and would send him a favorable answer. The letter reached Father Lessmann March 20, 1851. The struggle had lasted nearly three years.

He arrived in the novitiate Nov. 5, 1851, and was received by Father Henry Behrens, then master of novices. Two years he remained under his solid guidance and stayed a third year to prepare mission sermons and to preach them occasionally. The house of studies of the newly formed German Province had not been opened at that time. When, however, in 1854, a course of philosophy and theology was begun in Freiburg (Baden), Father Lessmann was sent thither, but the government dispersed the house. The philosophers were sent to Bonn, the theologions to Paderborn. Father Lessmann went with the latter. In those days a new spring as it were came over the Church in Germany. After a long and dreary winter new life was awakening in all the states and provinces, towns and villages. Our Fathers had a large share in this arousal of the people to new religious sentiments, by preaching missions to immense crowds. Such missions had not been given by any religious body since the suppression of the Society, and perhaps none have ever been crowned with greater success. Father Lessmann was allowed to join in this work. From 1854 until 1870 we find him frequently engaged in giving missions to-

gether with men like Fathers Peter Roh and George Roder, or preaching Lenten sermons or conducting retreats. To equip him better for such apostolic work the superiors sent him in 1855, together with some other young Fathers, to the Kreuzberg near Bonn to study for a year the eloquence of the Fathers of the Church.

Yet the pulpit was not to be the principal sphere of his activity. And it must be granted that his sermons, although full of clear argumentation, solid instruction and pious unction, were somewhat wanting in that higher pathos, which moves and carries away victoriously even the most reluctant hearts. After having twice been called by Father Behrens, who esteemed his former novice very highly, to support the ailing novice master, once at Gorheim and for a longer period at Muenster, as Socius, but in fact more as substitute, Father Lessmann was appointed in 1862 superior of the new residence of St. Christopher's in Mainz and in 1865 of the votive church of the Immaculate Virgin in Aix-la-Chapelle. In these two cities one of his principal offices was to direct sodalities. The sodality of Aix-la-Chapelle counted some 1500 men, gathered together from all the parishes of that large Catholic city. It was a truly elevating sight to witness those men on festival occasions or at the funeral of one of their members, even of the poorest, marching through the streets of the old venerable town singing the praises and telling the beads of the Blessed Virgin.

The solid and quiet government of Father Lessmann and in particular the full and minute accounts he gave of his administration in his weekly letters to Rev. Father Provincial, called the attention of the latter to his rare gift of governing. Thus it came to pass that when Father Leo Meurin, Superior of the Bombay Mission was raised to the episcopal see of that city, and it became desirable to release him from the superiorship, on account of his multiplied obligations, and appoint a special superior for the spiritual direction of Ours, the choice of Father Provincial, Clement Faller, fell upon Father Lessmann. He consequently was for a few months made consultor of the province, then Socius and on the 25th of April, 1870, appointed Superior of the Bombay Mission. According to his diary he left the same day for Cologne to make the necessary preparations, and three days later set out on his long and wearisome voyage. How fully he satisfied the expectations of Father General is manifest from his being appointed visitor of the Madura Mission in the spring of 1873. The Right Rev.

Bishop Meurin, S. J., despite some differences of opinion. was on the whole pleased with his ways and methods, A Father who was secretary to Bishop Meurin after Father Lessmann's departure writes : "Bishop Meurin never uttered an unfavorable word about Father Lessmann, and of his own accord invited him to come back to Bombay and to be superior again."

About his visitorship in Madura, Father Auguste Jean, S. J., writes in his history of that mission (Le Maduré, L'ancienne et la nouvelle Mission. Bruges 1899. Tom. I, P. ii. Ch. 4) : "Mgr. Canoz had, ever since 1855, solicited the favor of having a visitor appointed to the mission, yet none was granted till eighteen years later. The 19th of July, 1873, the Rev. Father John Lessmann of the German Province and Mission of Bombay, arrived at Trichinopoly, charged by the Very Rev. Father General, Father Beckx, to make in his name, the visitation of the mission. His sojourn among us lasted until the 5th of December, 1875. The Rev. Father travelled through the whole mission, stayed in each district, saw each missioner in particular, inspired him with new courage, drew the union of hearts closer, and won the esteem and affection of all. The missioners were happy to bring to him their converts, to show him their works, and their modest successes and hopes. The Father Visitor showed interest in everything and took cognizance of everything. He related with pleasure the consolation he had felt in arriving at such or such a village, where the inhabitants had given him a reception. He could not, said he, but envy the condition of these humble workers, who by their fatigues and cares had formed these fervent Christian communities in the midst of Paganism. Adeikalabouram in particular with its large family of orphans, whose open looks and cheerful countenances seemed to reflect baptismal grace, made him shed tears of happiness. Yet many as were the testimonies of his charity towards all, Father Lessmann seemed nevertheless to have a predilection for St. Joseph's College. He liked to extend his sojourn there and gave the annual retreat to Ours in Latin in which language he expressed himself very well. He also took pleasure in seeing the Catholic children, 250 of whom were pupils of the college, in addressing the sodalities, in playing the organ and directing the choir. He fully realized the importance of the work done at the college. Everybody regretted his departure and he had the kindness to say he felt pained to

leave this mission which he called the most beautiful, and added, he loved it the more the better he knew it."

The memory of Father Lessmann will be always dear to the mission of Madura. One of the fruits of his visit was a new mode of government. After Father Lessmann, Father Léon Barbier was appointed "Superior regularium," the Bishop retaining only the administration of the diocese. We may add that this form of government has since been introduced into all the missions administered by Regulars (See Ramière, Compendium Instituti, n. 398, note).

After a short sojourn in Bombay Father Lessmann returned on Jan. 1, 1876, to Europe and arrived at Fiesole Feb. 1. Here he gave an account of his work to His Paternity and had in Rome no less than twelve long conferences with the General Prefect of the Propaganda, Cardinal Franchi, on matters concerning the two missions of Bombay and Madura. Before he left Fiesole Father General admitted him, in acknowledgement of his services rendered to the Society, to the profession of the four vows. He had the honor of making it into the hands of His Paternity himself in the church of San Girolamo, Sept. 27, 1876. The following day he set out for his new destination, Buffalo, N. Y.

He arrived in Buffalo Nov. 18, and three days later on the Feast of St. Cecilia was proclaimed Superior of the Mission as successor to Father Henry Behrens. Under his superiorship Canisius College was enlarged to its present size, St. Ann's Church was erected, the Sacred Heart College at Prairie du Chien, Wisconsion, opened; a residence in Cleveland, St. Mary's Church, accepted with the promise of opening a college at some later date, two Sioux missions in Rosebud and Pine Ridge, South Dakota, taken charge of. When on Feb. 2, 1886, Father Behrens was, for the second time, made Superior, Father Lessmann retired to St. Ann's Church. On May 16, this beautiful gothic church was consecrated by Bishop Ryan.

A few weeks later a letter arrived from Very Reverend Father Vicar General, appointing Father Lessmann visitor of the Canadian and the New Orleans Missions. He began the former on Sept. 9, 1886, and ended it Nov. 14, 1887. In his letters of that period he repeatedly expressed his sincere admiration of the splendid condition in the Dominion of the Church at large, and of the Society in particular. In regard to the two great pending

causes—the indemnity of the Society for the old Jesuit estates and the confiding to her part of the higher education—a prominent Father of the mission assures us: "Father Lessmann has aided us efficiently by the calmness and patience with which he listened to our expositions, the coolness with which he gave his judgments and the firmness with which he defended our rights." Father Lessmann heartily joined in the common joy when, May 12, 1887, despite the opposition of distinguished ecclesiastics, the "incorporation bill" was happily passed, and a few months later our Holy Father charged the Mission of Canada to reclaim their old estates in his name. Father Lessmann left on the 7th of November and went to the Mission of New Orleans. His stay at this Mission was but a short one, lasting only until May 15, 1888.

After these long and extended travels in the North and South, in so distant and different climates, being 62 years old, Father Lessmann could now expect a well merited rest. Yet Very Reverend Father General thought otherwise and asked him whether he felt vigorous enough to undertake a visit of the Zambesi Mission; he should consult a physician. Father Lessmann declared himself ready. Yet six months passed by and no answer came. The good Father began to fear he had not offered himself decidedly enough, when at last the Very Reverend Father Assistant wrote that the difficulties of the Zambesi Mission had been solved in another way. The independent mission had been divided between the English and Portuguese provinces, the former taking the Upper, the latter the Lower Zambesi. Father Lessmann was made Minister and Dec. 30, Superior of the residence at St. Ann's. But he was to hold this position for a few months only, a more important position being in store for him. He was called to be the Instructor of the Tertians of the Maryland–New York Province. Rev. Father O'Rourke, who was then and is still Rector and Master of Novices, writes of this period of his life:—

Towards the close of August, 1890, Father Lessmann came to Frederick as Instructor of the Fathers of the Third Year. This appointment was due to the kindness of Very Reverend Father Anderledy at the suggestion of Father Racicot, then in Rome for the Congregation of Procurators. Father Lessmann's life in the Society had been an excellent preparation for his new work. The important posts he had filled, the delicate and weighty missions intrusted to him, his acquaint-

ance with men occupying the more responsible offices in the Society, his familiarity with the various customs and habits in so many provinces, and finally his own natural talents, all these fitted him for the office of Instructor. Such a varied experience naturally proved invaluable to him in his exposition of the Constitutions and Institute, and lent to his interpretation a weight which it would otherwise not have had.

Besides being thus equipped, the good Father brought to his task a zeal both edifying and laborious, which prompted him to make every effort to render so important a year of the utmost profit to those committed to his care. His love, too, for the Society—a trait which all who knew him even but slightly will not have failed to notice—must have been a powerful spur to him, in his constant labors for the perfection of his charge.

All who had the good fortune of being with him will remember his constant and painstaking application in the preparation of his conferences, all of which he wrote out most carefully and gave in Latin. They can hardly fail to recall what toil the long retreat must have cost him, and yet his energy and cheerfulness under the effort never seemed to flag.

Father Lessmann was a firm believer in the truth that methods of modern improvement were not applicable to the spiritual formation which the Society intends. As a consequence, he adhered to the well-beaten track laid down in the Instruction for the Third Year. Where it was possible, there was no detail which he did not carry out, no custom which he did not strive to put in force, no prescription which he did not kindly insist upon, no practice which he did not cling to. Yet it must not be thought that he was a stickler for the mere letter of the law; while he knew full well that the mere letter was worthless without the spirit, he realized also that the best method, especially for those in formation, of getting at the spirit, is through constant and affectionate fidelity to the letter. Besides, every practice, custom, habit and detail of our Institute was dear to Father Lessmann because of his warm love for the Society; and inculcating this love constantly, he supposed and found in his charge an affection for every detail of the law which he insisted upon.

His interest in the Fathers of the Third Year was a personal and universal one. He embraced all in his charity, and was anxious and zealous for the perfection of each. His private conference with them were frequent and detailed, and a source of light and strength. Indeed, his constant watchfulness and unremitting attention to his charge, may have at times been somewhat irritating, but it must have been a help and a spur to weak human nature, and is an evidence of the zeal and earnestness of the good Father.

It may not be out of place to mention that in addition to

his work as Instructor, Father Lessmann was ever ready to help in other respects. Though precluded by his office of Spiritual Father from being consultor, and while he never obtruded his advice, still when asked, his counsel,—valuable because of his long experience and sound judgment,—was readily and even modestly given. In his decisions and opinions on such occasions, it was clear that he was not biased by mere human considerations, but by those high motives which influenced and governed his daily life. He took an interest, too, in the work of the parish, and when the duties of his office permitted, he cheerfully lent a helping hand in any extra work which had to be performed, whether in the convent or in the church. After three years as Instructor, Father Lessmann was recalled to his own Mission, leaving the Maryland-New York Province grateful for his labors and edified by his example.

Returning to Buffalo June 21, 1893, Father Lessmann fell seriously ill. His strong constitution saved him, but from that time his energy began to slacken. He was made Rector and Master of Novices at Prairie du Chien, Wisconsin, in August, 1893.

In the autumn of 1898 when Prairie du Chien was opened as a boarding college, and the novitiate transferred to Brooklyn, a suburb of Cleveland, Ohio, a new Novice Master was appointed. The departure of his novices affected Father Lessmann deeply, yet he found still ample occupation as the Spiritual Father not only of the house but of the Juniors and Philosophers likewise. When on the 8th of December, the golden jubilee of his first Mass, congratulations poured in from all sides, from old and young, from America, Europe and Asia he emphasized that his last hour was fast approaching. In the following spring he felt weaker and though in the beginning hopes for his recovery were entertained, the physicians pronounced a heart failure and these hopes were abandoned. On his 75th birthday, June 14, he celebrated Mass for the last time.

On his name day, June 24, he was anointed. His last weeks were extremely edifying. He expected his last hour with the fullest resignation and confidence and was continually absorbed in prayer. He truly longed to be dissolved and be with Christ. So he told Father Rector, who inquired how he felt: "Nothing is left us," he replied, "but to say 'Veni Domine Jesu.'" On Aug. 1, he died almost without agony or pain.

Father Lessmann was a man of good and clear judg-

ment, with which he combined a most happy, evenly developed temper. A weigher of things and circumstances he would neither act without due consideration, nor allow his energies to fall behind his conclusions. With all that he was a true religious, a man of prayer and constant union with God, a faithful observer of the rules and of great simplicity. The Superiors could safely rely upon him, and seem in reality to have placed great confidence in him. Towards his inferiors he was always cheerful and genial. He gave them full scope of action and showed himself very ready to support their undertakings as long as there was nothing therein derogatory to the Institute. Of the latter he was a close student all his life. His government was consequently always in the first place a spiritual one. Leaving material improvements rather to others, his predilection was the spiritual improvement of Ours, and he laid stress on the formation of good spiritual Fathers. The strength of his character shrank from no charge intrusted to him. Nor was he, although frequently confronted with difficult problems and disagreeable and discouraging events, ever seen downcast or agitated or disturbed. He was always the self-same man, seeking nothing but the glory of God and firmly trusting in God's aid.

A peculiar trait of his was his love for church music. When he was still a young man his beautiful tenor voice attracted the attention of musicians, who regretted that he had not chosen music as a profession. He made use of his talent in the service of God's Church, being always opposed to soft and less dignified music. The scholastics sang over his grave the last of his compositions which he had written only a few weeks before his demise: "Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini in longitudinem dierum." Ps. 22. 6.—R. I. P.
—*Otto Hogenforst, S. J.*

## BOSTON COLLEGE AND HARVARD UNIVERSITY.

We gave in the last number of the LETTERS, page 143, an account of the attack of President Eliot of Harvard on Jesuit Colleges and Father Brosnahan's answer. Though President Eliot made no reply to Father Brosnahan's answer, a correspondence took place between Father Mullan, Rector of Boston College, and President Eliot on the refusal of Harvard to accept the diplomas of graduates from Boston College and other Jesuit colleges, except Georgetown, as admitting their possessors to the Harvard Law School. The Alumni of Boston College took an active interest in the matter and at their request, Father Mullan published his correspondence with President Eliot in "The Boston Herald" of June 25, 1900. An impartial review of the question is given in the "American Ecclesiastical Review" for August, which we reprint here:—

When the Law School of Harvard University determined a few years ago to admit as regular students only college graduates, it published a list of those colleges whose diplomas would be thus accepted. In this list Georgetown College was the only Jesuit college included. Thereupon Boston College, of Boston, and Holy Cross College, of Worcester, protested that their standard was as high as that of Georgetown; and they, too, were placed on the list. Sometime after, St. John's College, Fordham, New York City, made a similar claim. This led the Faculty of the Law School to reconsider its action in regard to the three Jesuit colleges already recognized, with the result that not only was St. John's College not admitted to a place on the list, but Boston College and Holy Cross College were dropped and only Georgetown left. It is true, however, that the graduates of these excluded colleges, as well as those of all other colleges in the country not found in the Law School's list, are admitted to the Law School as special students and can, by reaching a uniform average of 75 per cent. in the studies throughout the course, obtain the Law School diploma. The graduates of the privileged colleges can obtain the Law School diploma with the minimum average of 55 per cent.

Two reasons have been assigned officially at different times by President Eliot and the Dean of the Law School

for the rejection of the Jesuit colleges from the list of selected colleges, prepared by the Law School, and these are: (1) that the graduates of Boston College and Holy Cross College had hitherto made poor records in the Law School; and (2) that the graduates of these two institutions are admitted only to Sophomore class in the academic department of Harvard University.

In regard to the rejection of Boston College from the Law School's list, the following facts were made known in the recently published correspondence on the matter, between the President of Boston College and the President of Harvard University. In the first place, President Eliot declared that "We have had experience at the Law School of a considerable number of graduates of Holy Cross and Boston, and these graduates have not as a rule made good records at the School." Now the truth is that in the ten years preceding the time of the final decision of the Law School regarding Boston College (March, 1898), there were only three graduates of Boston College in the Law School, of whom one left after two years, one left with an excellent record after one year, on account of ill health, and one completed the course and received his diploma. In all the time before these ten years, only two or three graduates of Boston College entered the Law School. The facts in the case, therefore, do not bear out President Eliot's statement that a considerable number of Boston College graduates have been at the Law School and have made poor records.

The other reason given for the Law School's action toward Boston College, namely, that Boston College graduates are admitted only to Sophomore class in Harvard College, is equally untenable. "We found on inquiry," wrote President Eliot, "that the graduates of Boston College would not be admitted even to the Junior class in Harvard College." This statement is contradicted by facts in two ways. First, the Committee of Harvard College, whose business it is to act on application for advanced standing in Harvard College, never rates a college as an institution, or its graduates as a body, with regard to admission to Harvard College, but investigates each individual application and decides on the merits of that case alone. How, then, could this committee affirm that Boston College graduates are not admitted even to Junior class in Harvard College? Nay, more, the chairman of this committee declared that he would not say that Boston College graduates would not be admitted to Harvard Senior. Secondly, in a long

series of years there were only fourteen or fifteen applications from Boston College for advanced standing in Harvard College. Of this number, only five were from graduates of the College; and of these five graduates, two were admitted to the post-graduate course; two to Junior, and one of these would have been rated a Senior at the end of the year if he had not been forced to leave on account of ill health; and one to Sophomore, though with five or six credits for more advanced standing. Only two of these five graduates entered Harvard College. As a matter of fact, then, it is not true that Harvard College has admitted only to its Sophomore class those graduates of Boston College who applied for advanced standing in Harvard College. Hence it is clear that the Harvard authorities have not given any satisfactory reason for the rejection of Boston College from the Law School's list.

Supposing, however, the truth of the statement that Boston College graduates are admitted only to the Harvard College Sophomore class, the responsibility for the Law School's action is thereby only shifted from the Law School to the Committee of Harvard College on admission from other colleges. The President of Boston College, then, very naturally demanded from President Eliot the reasons which prompted this committee to decide that Boston College graduates are prepared to enter only Sophomore class in Harvard College. These reasons President Eliot has declined to give except for the private use of the President of Boston College. In other words, Harvard has made a public charge against Boston College, and refuses to disclose the grounds of the charge, by the knowledge of which alone Boston College can attempt to defend itself before the community.

Thus far the "American Ecclesiastical Review." President Eliot has at several times given as his reason for the rejection of Boston and Holy Cross, that their students were inferior. This charge has been answered by Father Brosnahan in his paper on "The Relative Merits of Courses in Catholic and non-Catholic Colleges for the Baccalaureate" read before the conference of Catholic colleges last April at Chicago. This paper has been published separately with the title "The Causes leading to the Baccalaureate in Harvard College and Boston College," and is referred to on pages 342–'45 of this number.

## A LETTER TO OURS STUDYING THE NATURAL SCIENCES.

The following letter has been sent by Father Hillig of Canisius College, Buffalo, to those of Ours engaged in scientific studies. We take pleasure in reproducing it, in the hope that it may reach some whom his letter has not reached, and that it may remind others to not neglect to forward their answers to Canisius College, at an early date. Father Hillig has already received encouraging answers from colleges in Austria, England, France, Holland, Italy, Portugal, Spain, Bosnia, Croatia, Syria, and the United States.—*Ed. W. L.*

E COLLEGIO BEATI P. CANISII, BUFFALO.

*Reverende in Xto Pater*,
*P. C.*

Hisce litteris quæstiones quasdam additas invenies, quæ, quid sibi velint, paucis explicabo.

Consideranti mihi, quomodo Nostris studium rerum naturalium, præsertim Zoologiæ, Botanicæ, Mineralogiæ, Geologiæ, Palæontologiæ, Ethnologiæ etc. facilius atque efficacius reddi possit, CATALOGUM edere visum est, ex quo eluceat:

1) Quidnam Nostri ubique terrarum in his disciplinis præstent,

2) A quibus Nostri rerum naturalium studiosi auxilium petant,

3) Quibuscum exempla rerum naturalium commutare possint.

Ut id præstem, misi subjunctas quæstiones per totam Societatem ad omnes, qui, quantum mihi ex catalogis Provinciarum conjicere licuit, vel ipsi in hoc genere studiorum versati sunt, vel alios noverunt ex Nostris, qui tali studio incumbunt: ut aut ipsi respondeant ad quæstiones propositas, aut easdem aliis ad respondendum tradant. Hæc dein responsa mihi undique transmissa atque a me in unum collata codicillum singulis, qui hoc sibi gratum fore significaverint, gratis distribuam.

Tu vero Reverende Pater, velis quæso auxilium mihi in hac re tam necessarium præbere, dummodo ipse supradictis disciplinis des operam. Quodsi alius quis ex Nostris Tibi notus est rerum naturalium studiosus, qui non

accepit hanc plagulam interrogatoriam, rogo, ut ei alteram cum hac Tibi transmissam tradas.

Commendo me SS. Sacrificiis Reverentiæ Vestræ DEUM O. M. implorans, ut abundanter remuneret operam, quæ certe non parum conferet ad caritatis mutuæ ac scientiæ incrementum.

Ræ Væ servus in Xto,

P. FRIDERICUS HILLIG, S. J. (*Prov. Germ.*)

Buffalone, Festo Beati P. Canisii, 1900.

Quæ est epistolarum ad te mittendarum inscriptio?

Cui vel quibus ex scientiis naturalibus PRÆCIPUE das operam? — (*v. g.: Botanicæ*, — — *Entomologiæ*, — — *vel v. g. Fungorum naturæ*, — — — *formicarum moribus*, —)

Quæ præcipue res naturales Isti regioni sunt PROPRIÆ? — — — (*v. g. Plantæ palustres?* — — *Formatio Devonica*, — *Aves*, *etc.* — — — — —)

Quonam genere rerum naturalium museum vel collectio Vestra abundat? — — — — —

Num exempla rerum naturalium aliis commutare optas? — — — — Quænam? — — —

Quid ipse desideras?

Quo idiomate (præter Latinum) epistolæ ad Te scribi possunt? — — — — —

Num catalogum Tibi mittam? — — — Quomodo? — *i. e. num in volucro clauso an ad modum rerum impressarum?*

Num nosti missionarium vel alium ex Nostris qui libenter exempla rerum naturalium aliis mitteret? Quænam est litterarum ad eum mittendarum inscriptio?

Hic scribe, quæso, si quid Tibi pro catalogo conficiendo notandum, suggerendum seu de eo quærendum videtur. (*Quodsi hoc loco spatium Te deficiat, rogo ne utaris* hac *charta* aversa, *sed potius scribas in separata scheda.*)

NOTA: Responderi potest vel Latine vel Gallice vel Anglice vel Germanice.

## OURS AT THE SECOND ANNUAL CONFERENCE OF CATHOLIC COLLEGES.

This conference was held at Chicago during Easter week, April 18 and 19, 1900. There were present fifty-five delegates, of whom seventeen were Jesuits. Monsignor Conaty presided, and Father Cassily was one of the two secretaries. Father Timothy Brosnahan of Woodstock College, and Father M. P. Dowling of Creighton read papers, and Fathers Conway, Fagan, Rogers, Cassily, Hearn and Quirk took part in the discussions. Father Brosnahan's paper excited great interest on account of his reply to President Eliot, which had met with almost universal approbation, and also on account of his subject—"The Relative Merits of Courses in Catholic and non-Catholic Colleges for the Baccalaureate." This paper was published in the "Boston Globe" for April 18, and has been published separately in pamphlet form and distributed to all our colleges in this country. Unfortunately a very inaccurate report of this paper was published in the despatch sent out by the associated press and led to the impression, which was confirmed by an editorial in the June "Bookman," that Father Brosnahan had been uncourteous and had even shown some ill temper in his treatment of Harvard and its president. One has but to read the published account as given in the "Globe" or in the pamphlet, to see how false is this assertion. We have referred in this number (p. 345) to this unjust report of the associated press and quoted the very words of "The Bookman," and we have only to ask those who have been influenced by these words to read the paper and judge for themselves. Father Brosnahan, as a matter of fact, is as courteous in this paper as he was in his "President Eliot and Jesuit Colleges," which was praised by "The Bookman" as "a model of courtesy and urbanity." The "Educational Review" for June, has the following notice of this paper:—

The second paper of the Conference was one which was looked forward to with great interest, because of the recent criticism of Harvard University by representatives of Boston College. It dealt with "The Relative merits of courses for

the baccalaureate in Catholic and non-Catholic colleges," and was intended to discuss the issue raised by Harvard as to the inferiority of the courses in Boston College. Rev. Timothy Brosnahan, S. J., of Woodstock College, formerly president of Boston College, read the paper on this topic. It entered very fully into a comparison of the catalogs presented by the colleges in dispute. It stated that a full solution of the question comprised four heads: (1) a comparison between the contents of the two courses; (2) an estimate of the time employed in their completion, and of their respective standards of attainment; (3) the relative value of the lecture system and the tutorial system for the formation of college students; and (4) the scope, or ideal end, to the approximate realizing of which two courses are directed. Father Brosnahan's paper confined itself to the first head, and even under that head it was obliged to omit the consideration of two studies which, from an educational view point, are of the highest moment, namely, religion and philosophy. Comparisons were made from the catalogs of the two institutions, and parallels showing the kind of work demanded contributed to the understanding of the demands made by these colleges of their degree candidates. On the basis that the minimum required for graduation by a given college is an index to the value of the baccalaureate degree, Father Brosnahan concluded that President Eliot's assertion that the course in Boston College is of an inferior kind is at variance with fact. At the conclusion of Father Brosnahan's paper many questions were asked by different delegates concerning points raised in the paper, and much time was given by Father Brosnahan to answer the issues that were raised.

Father Dowling's paper was on "Development of Character in College Students" and in connection with the formation of character, treated of college discipline, the dormitory or room system. This gave rise to a discussion in which preference was expressed by several for this room system. "The discussion emphasized as prominent factors in character-development, discipline, the dormitory system, honor methods, prizes, athletics, and supervision. It emphasized the fact that the American boy is different from any other, and that his good qualities and defects call for special study and special treatment. Father Dowling's paper was a strong appeal for the development of manliness and honor in the building up of true character, and asserted that no small element in character building was to be found in athletics, since character is developed on the campus as well as in the classroom."

In regard to the important question of "Uniformity of Entrance Conditions for the Freshman Class," Mgr. Con-

aty thought that the discussion had proved that there was competence enough in the conference to arrange a program of studies which would fit better into our collegiate conditions than the program adopted by the National Association. However, the question was one of too great importance to be settled at once, so he suggested that it be referred to the committee to report at the next meeting. On motion of Father Higgins, this suggestion was adopted and a committee of five appointed, one of the committee being Father Fagan. At the business meeting Father John A. Conway was again elected secretary of the Association.

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## BOOKS OF INTEREST TO OURS.

*The Testament of Ignatius Loyola.* Translated by E. M. RIX, with Preface by GEORGE TYRRELL, S. J. St. Louis, B. Herder, 1900, pp. vii.-230.

*The Autobiography of St. Ignatius.* Edited by J. F. X. O'CONOR, S. J. New York, Benziger Bros., 1900, pp. 166.

These are two different translations of Father Gonzalez's "Acta Quædam P. N. Ignatii de Loyola." The "Acta" were written by Father Gonzalez from notes taken of conversations with our Holy Father and contain the most valuable and authentic account of the Saint's inner life that we have. They were written partly in Spanish and partly in Italian and were translated into Latin by Father di Codretto. This Latin translation was chosen by the Bollandists in their life of the Saint along with the classic life by Father Ribadeneira, as being the very best sources of what is known concerning his life; it has been reprinted by itself several times, but is now for the first time rendered into English.

The version called "The Testament" was made in England and "The Autobiography" in America; they differ especially according to the special intention each translator had in view. The "Testament" is a literal translation, almost word for word, so that the English sentences often have a Latin construction, and form by no means smooth reading. The translator has regarded the "Acta Quædam" as a precious and almost sacred document which was to be expressed as exactly as possible in English, even at the sacrifice of smoothness and even sometimes of clearness.

Fr. O'Conor, on the contrary, has endeavored to give the sense of the original, not hesitating to introduce sentences from Ribadeneira to clear up what is obscure and to omit

words and phrases when the sense could be given in fewer words. For this reason "The Autobiography" runs smoother in its English and bears no evidence of being a translation, and will, we believe, be more appreciated by the ordinary reader. The scholar and historian will prefer "The Testament," if he cannot procure the original Latin.

The two translations thus appeal to different classes of readers and the characteristic of each is well shown by its title, "The Testament" being a legal document, "The Autobiography" a sketch. This is further shown by the editing of each version. The "Testament" is enriched with historical notes and a bibliographical appendix both by Father Thurston, and has the prefaces of Father Nadal and the postscript of Father Gonzales, both of which Father O'Conor omits as not being of interest to the ordinary reader. From this it is evident that Ours, to whom every word of our Holy Father is precious, will prefer the "Testament" —when the original Latin is not to be had—for their own use; but we cannot but think that the ordinary reader, who is only interested in knowing Saint Ignatius' life in general will prefer the "Autobiography." It reads better, is clearer, and avoids the appearance of being a document or a testament.

The publishers of "The Autobiography" deserve praise for the elegant manner in which they have gotten out this edition. It is not often that an American edition surpasses an English edition, but in the present case, the paper, print size—to say nothing of the illustrations—of "The Autobiography" surpass those of "The Testament.."

*The Courses Leading to the Baccalaureate in Harvard College and Boston College.* By Rev. Timothy Brosnahan, S. J. Woodstock College Press, pp. 40.

This is a reprint of Father Brosnahan's address before the Second Annual Conference of the Catholic Colleges held at Chicago last April, referred to elsewhere in the present number. We refer to it here to correct an impression made by the injustice of the newspaper reports, and a notice in the "Bookman." The facts are as follows:—

At the Conference of Catholic Colleges held in Chicago during Easter week, Father Brosnahan read a paper on the "Relative Value of Studies for the Baccalaureate in Catholic and non-Catholic Colleges." The reports of this paper sent out by the Associated Press were altogether misleading. This may explain a criticism of "The Bookman" for June on Father Brosnahan's paper. The Editor says: "We had occasion not long ago to express our admiration for the very telling piece of controversial writing put forth by Rev. Father Brosnahan in his pamphlet relating to President Eliot and

the Jesuit Colleges.[1] We admired equally Father Brosnahan's dialectics and his urbanity; and therefore we now regret all the more keenly the absence of this latter quality from an address which he lately delivered before a conference of Roman Catholic educators held at Chicago. . . . *Unless the newspaper reports of his address have done him great injustice* (italics ours) Father Brosnahan's remarks were characterized by a tartness and ill-temper quite antithetical to the suave tone and immensely effective courtesy of his published pamphlet." The criticism of "The Bookman" is conditional, and if the condition had been verified, we have no doubt Father Brosnahan would be the first one to concede its justice. That even the editor of "The Bookman" was deceived into assuming the newspapers correct is not strange when we consider the wide circulation given to the associated press reports, and the adverse criticism based on this report which appeared in some newspapers. However, Father Brosnahan published his paper in full in "The Boston Globe" of Saturday, April 18, and it has since been issued in pamphlet form, so that those who wish may verify for themselves the injustice of the newspaper reports, in which the editor of "The Bookman" based his conditional disapproval.

*Learning the Office.* Woodstock College Press, pp. 32. Price 12 cts.

This booklet has been compiled by the Moderator of our Academy of Rites for his pupils. It is meant to contain merely what one ought to know when beginning to recite the Office, and supposes some *viva voce* instruction, and that one reads the rubrics as one meets them in the Breviary. It contains, printed on a separate sheet, a guide, and "Orationes ad libitum ante Horas Canonicas dicendæ." Those who know the author need not be told that it has been gotten up with great care, and exactness as to the least detail. It will be found up to date, including the very latest decisions of the Congregation of Rites. Consequently, this little book is useful even for those who have said the Divine Office for a number of years, as new decisions of the Congregation have been made, of which they may be unaware. There is, indeed, hardly anyone of our Fathers who will not find this a useful book to look over at times, say during the annual retreat. We know of nothing of the kind in English.

*The Bible and its Interpreter.* By Rev. P. H. Casey, S. J., Professor of Dogmatic Theology in Woodstock College. Philadelphia, John Jos. McVey, pp. 94.

Two facts make this little book especially valuable: (1) it refutes the opponents of the Catholic doctrine concerning the Bible and its Interpreter, who are writing to-day; and

[1] This article will be found in the Letters for May, 1900, p. 143.

(2) it deals especially with opponents dwelling in our own country and whose writings are met with in our reviews. Thus the arguments of Dr. Hodge of Princeton and Professor Foster are answered and recent issues of "The Independent" and "The Nineteenth Century" are refuted. Hence, while treating of a subject on which much has been written in the past, this book has a freshness and an actuality which makes it interesting and valuable at the present time. This point has been overlooked by some of the reviewers of the work. One says, "These points have often been discussed before and there is not much that is new to say about them," and then goes on to say that "the importance of the question discussed forms the justification for multiplying such manuals." The Catholic doctrine of the Bible and its Interpreter is attacked today by a different form of argument and it needs a different form of answer. There is something new to be said in the way the new form given to old arguments is to be confuted and in this lies one of the chief merits of Father Casey's book. Besides, the old refutations are forgotten or are not available to the ordinary reader, while the attacks are in everyone's hands. It is almost needless to say that "Father Casey puts his points clearly and forcibly and always with courtesy." He has labored to be concise and to the point and that he has succeeded the following words from the "American Ecclesiastical Review" plainly show: "As one reads one feels constantly the restraint the author has put upon himself in the expansion of his thought and we close the book with the one wish, that it were longer." We happen to know that it has helped to clear up the doubts of several intelligent Protestants, for small as the book is, it is bristling with references to the Fathers of the Church and its logic is unanswerable. For these reasons and on account of its actuality, we believe no better book can be found for an educated Protestant or inquirer about the rule of faith, and we hope that many copies will be distributed among such inquirers, of whom there are many more than we know of,—earnest men seeking for the truth and only needing such a book as "The Bible and its Interpreter" to put them on the right way.

*May Blossoms*, or Spiritual Flowrets in honor of the Blessed Mother of God. By Fr. L. B. Palladino, S. J. Philadelphia, H. L. Kilner & Co., 18mo pp. 190.

This booklet owes its origin to a custom prevalent in many novitiates and provinces of the Society, of drawing each day of Our Lady's month slips containing a practical suggestion or a devotional thought in honor of the Mother of God. These slips have been collected in book form for private use in behalf of those who may wish to pay a tribute to the Blessed Mother each day of her month or every day of the year. This booklet then is not a mere Month of Mary, as its title might

lead one to think, though it can be used as such and to a very good purpose. Many living in the world who will not find time to read a "Month of Mary" will be induced to read one of these practices of only five or six lines and their brevity will help to their being remembered. Father Palladino has done an excellent work and we are confident it will promote practical and daily devotion to Mary. We have but one fault to remark and that may easily be corrected in a future edition. It is surely not customary in English to write D. Son and D. Saviour for Divine Son and Divine Saviour. Even Blessed Mother looks much better than B. Mother, as may be seen in the booklet itself, for both are used.

*The History of the Passion of Our Lord Jesus Christ.* Explained by REV. JAMES GROENINGS, S. J. St. Louis, Herder, pp. 517.

Father Groenings' History of the Passion which has reached its third edition in the original German, appears now in an English dress. The translation is not faultless and falls short of the beauty of the original German, but will, nevertheless, be welcomed by those who do not read German, on account of its substance. The author, *apis argumentosa*, has gleaned from the wealth of Catholic commentators and ascetics, ancient and modern, and has filled his book with noble, touching and beautiful thoughts on the greatest of all subjects—the Passion of our Lord. It is an excellent book for spiritual reading and will be found suggestive and helpful in preparing sermons on the Passion. The book is excellently gotten up by the publisher,—large type, excellent binding, good paper, and though large, it is a very light book and can easily be held in the hand. This comes from the paper, which though thick, is very light. The same paper was used for Father Maas' Commentary on St. Matthew, and the reader will certainly feel grateful to the publisher for making so large a book so easy to hold.

*Christ the Man God* our Redeemer. By REV. J. F. X. O'CONOR, S. J. St. Louis, B. Herder, pp. 87.

The substance of this little book was given by the author in a series of sermons, and they brought the reality of Our Lord's All Beautiful Divine character so vividly and clearly to many minds, that it has been thought well to publish them in the hope that they may benefit many others. Anything that Father O'Conor writes is sure to be interesting, and this presentation of theological truths forms no exception. Christ in Prophecy, in History, Christ the Man God, and Christ in the Modern World and in the Christian Soul are treated of in different chapters. Father O'Conor has studied and lectured on Christian art, and he very appropriately points out at the end of the chapter on Christ the Man God, that here is to be found the material from which to paint a

true picture of Christ, and it was from the study of this material joined to prayer and contemplation that the true Christian master pieces were painted. Father O'Conor's little book will serve to give many Catholics a higher and nobler idea of Our Blessed Lord, and to make known to many who would turn away from a controversial work, the beauty of the Church and its divine Model.

The following contributions to "Donahoe's Magazine" were omitted from the list of Magazine Articles in our last number :—

*The Outlook from Bethlehem*, Fr. W. O'B. Pardow, Dec., 1899 (11 pages).

*The Eternal Easter*, Fr. T. J. Gasson, April, 1899, 13 pages.

*Queries on the Eternal Easter Answered*, Fr. T. J. Gasson, Aug., 1899, 1 page.

*The Passion Play of Oberammergau*, Fr. T. J. Gasson, July, 1900, 14 pages.

*A Psalm for Easter*, Poem, Fr. P. J. Cormican, Apr., 1900, 3 pages.

*The Queen of May*, Sonnet, Fr. P. J. Cormican, May, 1900.

*Development of Character in Students*, Fr. M. P. Dowling, May, 1900, 8 pages.

*Owen Roe O'Neill*, Fr. D. A. Merrick, March and April, 1899, 13 pages.

Though we do not as a rule, for want of space, mention the articles by Ours in "The Messenger of the Sacred Heart," notice should have been taken of Father Casey's articles on "Does the Catholic Church ever grant a Divorce?" and "Does Scripture allow Divorce in one case?" in the January and February numbers of the "Messenger," and Father Maas's articles on "Higher Biblical Criticism" in the January, February, and April numbers, and on "The Triple Law" in the March number.

ACKNOWLEDGEMENTS.—1. From Father J. Terrien, S. J., Paris, "La Mère de Dieu et la Mère des Hommes." Première Partie, Tome 1$^{es}$ et 2$^{de}$.

2. From P. Hernandez, Buenos Aires, "Misiones del Paraguay, Declaración de la Verdad." Obra inédita del P. José Cardiel, S. J.

3. From Father P. M. Schleuter, S. J., "An Hour with a Sincere Protestant," 13th thousand.

4. "Memorials of the Irish Province" No. III.

5. "Letters and Notices," "Iter Guianense," "Lettres de Jersey," "Lettres de Vals," "Lettres de Fouviere," "Mittheilungen," "Lettere Edificanti della Provincia Romana," "Lettere Edificanti della Provincia Neapolitana," "Cartas Edificantes de la Asistencia de España," "Chine et Ceylan,"

6. "Georgetown College Journal," "Holy Cross Purple,"

"Xavier," "Fleur de Lis," "Sacred Heart Church Calendar of Denver," "Stonyhurst Magazine," "Zambesi Record," "Clongownian," "Mangalore Magazine."

7. "Moniteur Bibliographique," "Berichten int-Nederlandsch Oost-Indië," "Le Messager du Cœur de Jésus," "Messenger of the Sacred Heart" (New York), "English Messenger," "Australian Messenger," "Mensajero de Barcelona," "Mensajero de Mexico."

8. "Observaciones Magneticas y Meteorologicas" hechas en el Observatorio del Colegio de Belen, Habana, Cuba, ano 1899.

9. From Father Eugene Magevney, "Chips of Wisdom from the Rock of Peter."

A New Catechism.—Father Groenings the author of the "History of the Passion" has been engaged for five or six years in composing a new Catechism. It will be brought out by Benziger Bros., in two editions, a smaller one for the lower grades of our Catholic schools, and a larger one for the higher grades. Both catechisms will be issued in German, in English, and in English-German.

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## ANSWERS TO QUERIES.

XLV. *What authority have Ours to put the name of St. Ignatius in the prayer "A cunctis?"*

This Query has been answered by the Congregation of Rites in a decree, which, though dated eight years ago, has just been published. We quote from the new edition of the "Decreta Authentica."

Sac. Rituum Congregatio declarat; Regulares (in Missa) in Oratione *A cunctis* posse ad litteram N. nominare proprium S. Fundatorem, dummodo Titularis (si nominari queat) non omittant; servato tamen ordine dignitatis in Rubricis præscripto.

Die 2 Dec., 1891, N. 3758.

## QUERY.

LVII. From 1710–1717, there was a *decrease* in the Society of 122, an average of 17 each year (Vide p. 281 of this number). Can any of our readers explain this decrease?

# OBITUARY.

## Father Francis J. Berberich.

Father Francis J. Berberich was born on the 10th of June, 1853, in New York City. He received his primary and college education in St. Louis, where he attended the St. Joseph parochial schools and the St. Louis University. After finishing rhetoric he was admitted as a novice into the Society on the 3rd of September, 1874, at Florissant, Mo. Father Berberich made his philosophical and theological studies at Woodstock, Md., and was ordained priest on the 20th of July, 1887, in the cathedral of Omaha, by the Rt. Rev. James O'Connor. On the 15th of August, 1891, he took his last vows as a Spiritual Coadjutor.

Father Berberich spent a number of years teaching in our colleges in Cincinnati, Chicago and Detroit. On the 21st of April, 1896, whilst finishing the Forty Hours Adoration in the Sacred Heart Convent in the City of Detroit, he was suddenly struck with paralysis. During the Litanies and Prayers, his utterance grew thick and the use of his right arm began to fail. He noticed it and not to disedify he informed the nuns of his condition, and then with his left hand gave the benediction and replaced the Blessed Sacrament.

He never fully recovered from the paralysis. The entire right side remained affected by it. His inability to say Mass and to take part in the active works of college or sacred ministry proved to be his greatest trial. His general health, however, continued to be excellent till the day of his death.

In the afternoon of Dec. 5, 1899, he complained of a pain in the chest, which the doctor attributed to indigestion. It was but a forerunner of another stroke which, in this instance, proved fatal. The last time Father Minister inquired about his condition, he declared that he was much better and that the pain in the chest had ceased almost entirely. A short time after, the Brother infirmarian found Father Berberich unconscious. Conditional absolution was given, but before Extreme Unction could be administered, all signs of life disappeared.—R. I. P.

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***LIST OF OUR DEAD IN NORTH AMERICA***
***From April to August, 1900.***

| | Age | Time | Place |
|---|---|---|---|
| Fr. Michael F. Cornely | 61 | May 1 | Punta Gorda, Honduras. |
| Fr. Anthony Taillant | 43 | May 4 | Key West, Florida. |
| Fr. Joseph Piemonte | 47 | June 11 | British Honduras. |
| Mr. John J. Sweeney | 23 | June 14 | Boston, Mass. |
| Fr. Joseph Joset | 90 | June 19 | De Smet, Idaho. |
| Br. Patrick Nestor | 43 | July 16 | Worcester, Mass. |
| Fr. Theodore Sebastiani | 41 | July 18 | Ssn Francisco, Cal. |
| Fr. Paul Raffo | 79 | July 27 | San Francisco, Cal. |
| Fr. Philip J. Roos | 65 | Aug. 22 | Omaha, Neb. |

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**Requiescant in Pace.**

# VARIA.

***Anderledy, Father General***—We copy from the "Memoirs of San Girolamo" in the "Letters and Notices" for April, the following notice of our late Father General:—

The new General, who had been elected Vicar-General with right of succession in 1883, was a great man in every sense of the word, stamped with the character of the first great Fathers of the Society. Full of sweetness and charity, he seemed more than a mother to his subjects; yet he had an iron will, whenever there was a question of rule or principle. Once he saw what duty required, he was unbending and uncompromising in his action. Pope Leo XIII. had the highest regard for him, and spoke of him as *Justum ac tenacem propositi virum.* The following brief notes may help to give some idea of his character and of his labors for the Society.

(a) *Brief outline of his career.*

He was born in Switzerland in 1819.

In 1838 he entered the Novitiate at the College of Brieg.

In 1842 he was appointed to teach in the College of Fribourg.

In 1844 he began his Philosophy at the Roman College.

In 1847. while he was studying Theology at Fribourg, the Society was driven from Switzerland, and he remained for awhile at Chambery.

In 1848 he sailed with forty-four other members of the Society for America, and continued his theological studies at St. Louis.

In Sept., 1848, he was ordained priest by Archbishop Kenrick.

In 1849 he was employed in missionary work in Wisconsin, and was the first missionary at Green Bay.

In 1850 he was recalled to Europe for his Tertianship at Tronchiennes.

In 1851 he was attached to one of the missionary bands in Germany.

In 1853 he was made Vice-Rector of the Scholasticate at Cologne, and Professor of Canon Law.

In 1856 he was appointed Rector of the Theologate at Paderborn.

From 1859 to 1865 he was Provincial of Germany.

In 1862 he purchased *Maria Laach* as a house of studies.

In 1865 he ceased to be Provincial and became Professor of Moral Theology at *Maria Laach.*

In 1869 he was made Rector of *Maria Laach.*

In 1870 he was called to Rome to be Assistant of Germany.

In 1873, driven from Rome to Fiesole with Father General, he was for a considerable time both Assistant and Secretary of the Society (Father Armellini, the former Secretary, having remained at Rome at the dispersion of 1873).

In 1883 he was elected Vicar-General of the Society.

In 1887 he succeeded Rev. Father Beckx as General.

(b) *His charity.*

When Rector of *Maria Laach* he won the hearts of all by his sweetness and charity. He did everything he could to make the scholastics happy, frequently joined them at recreation, and took part in their games, walks boating-parties on the lake, and their picnics in the woods in summer. One scholastic said of him: "I never met a Superior with such a tender heart for his subjects."

Another remarked: "We all felt happy in his company: he was so affable, kind-hearted, and generous."

A third adds: "He was a sort of *factotum*, ever ready to do a service for another, even for the least of his subjects."

The same delicate charity characterized him throughout his life.

(c) *His spirit of poverty.*

When General, his cassock was old and thread-bare, yet he would never consent to have a new one, nor to have a supply cassock. His Breviary was old and tattered. He had no pictures in his room, but a cheap unframed oleograph of the Sacred Heart, mounted on a piece of cardboard. He made his own penholders, and if a button came off his clothes, he would sew it on himself. On the first arrival of the Fathers at Fiesole, the assignment of the rooms was left to him, and he chose the poorest one for himself.

(d) *His humility.*

He served in the refectory and performed the public penances just like the rest. Many little duties usually left to lay-brothers he executed himself. When any one entered his room, he always rose out of respect, but when he entered even a lay-brother's room, he insisted on the Brother remaining seated.

(e) *His spirit of work and sacrifice.*

He was a man of astonishing capacity for work, and never spared himself in spite of delicate health. He never lost a moment's time, never read newspapers of any kind, never allowed himself rest on the plea of ill-health, but by prolonging his work even to late hours of the night he overtaxed his strength, and is thought to have thus hastened his end. To lighten the work of the lay-brother copyists, he would enter the letters he wrote into the registers himself. Nearly the only relaxation he allowed himself was to water the flowers in the garden and take an occasional walk in the afternoon.

(f) *His great services to the Society.*

To him the German Province owes its marvellous development in years of persecution. He continued to get all of Ours when driven from Germany into houses of the Society in other Provinces, and would never let them disband, as occurred at the dispersion of some other Provinces.

To him the Society is indebted for the Brief of Leo XIII. restoring all its ancient privileges,

He could say with truth on his death-bed: *I have done the very best I could for the Society.* The sacrifices he made for the Society, and the services he rendered as Assistant and General, will only be known hereafter.

***Baltimore,** Loyola.* — Father William P. Brett was proclaimed Vice-Rector on August 26. The college had in attendance during the past year 210 students, an increase of 32 over the preceding year.

***Bobola, B. Andrew.***—We learn from a Polish Priest, now resident in Rome, that Blessed Bobola continues to work many miracles in Poland, but that it is impossible, owing to the persecution, for the Catholics to collect the facts with their proofs, so that they might be used for the process of his canonization.

***Boston College.***—*The past year* has been remarkable on account of the correspondence between Father Mullan and President Eliot, and the paper of Father Brosnahan on "The Courses leading to the Baccalaureate at Harvard College and Boston College." An account of these will be found on pp. 337 and 345 of this number.

The number of students in attendance during the year amounted to 498, an increase of 25 over last year. It is consoling to note that 226 of these belonged to the college department, the largest in our province.

The commencement exercises were held in the Tremont Temple, 3200 people were present. Mgr. Conaty addressed the graduates in a strong, uncompromising speech on Catholic Education. A large number of the older priests of the vicinity were present. One pastor, who came thirty-six miles, said to Father Rector: "I never come to the commencement, but this year I am here to show you that I am with you in your fight with Harvard." The graduates numbered 27.

***Brazil,** Sao Paulo.*—I received in due time the LETTERS, and perused them with great pleasure. Cordial thanks. I shall keep my promise of informing your readers about this city and our work.

Sao Paulo, the capital of the State of S. Paulo is one of the finest and healthiest cities of Brazil. It is beautifully located in a spacious valley, which is bathed by the River Tieté on the north, and by the Tamanduatchy on the south, and crowned by ever-green hills and by well-timbered mountains, the latter furnishing abundantly potable water to the numerous inhabitants, and a large supply of it for the many artistic fountains and ponds in the gardens and parks. Its altitude is some 800 metres, so that the climate is notably mild and comfortable nearly all the year round. The population at present amounts to some two hundred and twenty thousand inhabitants and is remarkably cosmopolitan, as it is composed mostly of Italian, French,

English, German, Spanish and Portuguese colonies. The Italian element prevails, as it contains some seventy thousand souls. Sao Paulo is an episcopal see and boasts of nearly twenty Catholic churches with numerous chapels. It is divided into six large parishes, and enjoys the valuable services of ten religious communities of men, and nearly as many of women; the former engaged in the works of the ministry and teaching, the latter in the care of the sick, orphans and schools. One day school alone under the direction of the Sisters of St. Joseph numbers six hundred and seventy-five pupils. The Salesian Fathers have an industrial school with three hundred children and the Christian Brothers teach in one school some two hundred and fifty boys. There are many sodalities for both sexes, old and young, and they are largely attended. Ours possess a modest residence in the centre of the city, with four Fathers and two lay Brothers. Adjacent to it rises a church which formerly belonged to a pious sodality of men and was donated to us some seven years ago by the ecclesiastic authority through the influence of some of our friends. It was renovated and beautifully ornamented by Ours, who spent in this work a large sum, and goes under the appellation of St. Gonçalo—one of the Franciscans who was killed in Japan for the faith in the same persecution and time, when our three saints were martyred. It is some 116 feet long and some 24 feet wide, well frequented even on week days. The League of the Sacred Heart established in this church, has already a large membership. On every first Friday of the month our church is crowded to overflowing, several hundreds of men and women approaching devoutly holy Communion. The confessional is very well frequented also on Sundays and holy days of obligation. For my share I have heard some 4443 confessions for the past eleven months. The month of Mary just elapsed was solemnized by a sermon and Benediction on every evening, and with a large and edifying attendance. We attend some outside missions besides. One of the Fathers visits the City of Sanctos the first Friday, and gathers there an abundant harvest. Another takes care of a large district in one of the suburbs of Sao Paulo, which had been abandoned, saying Mass every other Sunday and teaching catechism on every Sunday to a class of more than two hundred children. The Fathers are often called to hear the confessions of sick people, to give retreats to sodalities and religious communities, and to preach in other cities. The Bishop of Sao Paulo offered to us last year a large building for a day school for boys of an elevated class, for which there is here a great need, but our superiors could not accept such a kind offer for lack of subjects. I close this with an event which is rather strange, and has produced a very favorable impression. This is the appointment of a Catholic priest, the Rev. J. J. Girimondi as the United States consul for this State of Sao Paulo and of Rio Grande do Sul. He reached this place some two weeks ago, and was very well received by the ecclesiastic and civil authorities. He brought a letter from President McKinley to the Bishop of Sao Paulo, and this act on the part of the President of the United States,

was highly appreciated. In my next I shall say a few words on the origin of Sao Paulo, and its relation with our Fathers of the old Society.—*Father José Guidi, S. J.*—Sao Paulo, June 30, 1900.

*Porto Alegré.*—Our Fathers have lost this Episcopal Seminary. Last year for the first time since the existence of the seminary two seminarians entered the Society and one the Capuchin order. The enemies of the Society took advantage of these facts to make trouble and the Bishop was prevailed upon to remove Ours. During his visit *ad limina* last fall he engaged Spanish Lazarists to take the place of Ours and they are now in possession.

***Buffalo Mission.***—*Canisius College* shows an increase of 39 students over last year. Father Hillig has issued a circular addressed to all Ours engaged in teaching or studying the natural sciences. It will be found on page 340 of this number.—At the request of the Rector of the Josephinum, the Pontifical Seminary at Columbus, and of the Apostolic Delegate, one of the Buffalo Fathers has been appointed Spiritual Father to the Seminarians.

*Cleveland.—St. Ignatius College* has 223 students in the catalogue, an increase of 27 over last year. The catalogue, as in past years, contains an interesting paper by Father Odenbach on the Meteorological Observatory. This observatory is now in possession of data covering one "lustrum," which is being reduced, so that in another year or two regular publications can be issued. Father Odenbach has given most of his spare time during the last years to cloud observation, and has been able to verify for Cleveland an important law discovered by Father Viñes, which affords an efficient means of forecasting second only to the daily weather map. He has found that Father Viñes' law holds for Cleveland, and affords from cloud observation an hourly map of the meteorological conditions of almost half of the United States. He hopes in the future to supplement this law by another which will indicate the distance at which the cyclone is located, and which will enable one to do almost without the weather map, as far as forecasting goes. Those interested in the matter should apply to Father Odenbach for a copy of this catalogue. The plan of publishing such papers in the annual catalogue is an excellent one, and could be adopted by many of our colleges, which have not college journals. Literary and classical papers could be given as well as those relating to the natural sciences. Such papers would interest the readers of the catalogues and patrons of the colleges and give a specimen of college work.

*Toledo, College of St. John Berchmans.*—Father Francis Heiermann has been appointed Vice-Rector of this "Collegium Inchoatum."

***Canada, St. Boniface College, Manitoba.—Success in the University Examinations.*** The annual convocation of the University of Manitoba took place very successfully on June 8. The interesting feature for our Catholic

students was the proclamation of medals and scholarships. The most highly valued distinction in the University, the Governor Generul's bronze medal for the first in the Latin, Mathematics and Chemistry of the Previous was awarded to Adonias Sabourin of St. Boniface College. With it goes a scholarship of $90. This is rightly considered the great University prize because it crowns the only course in which all undergraduates compete together. The scholarships of the Preliminary or Matriculation are won by those who are not yet undergraduates, while the scholarships of the special courses or of the general course after the Previous are fought for only by groups of students, sometimes very few in number. This year there were about ninety candidates for the Previous examination, and of these only two came from St. Boniface College, the rest were mostly from St. John's, Manitoba and Wesley Colleges with perhaps a few non-collegiates. Yet one of our two candidates secured the first place in a very close contest. We have won this medal two years in succession, for it will be remembered that Elzéar Beaupré won it last year. Thus out of the twenty-three winners of the Previous Medal between 1878 and 1900 no less than seven hail from St. Boniface College, although the proportion of Catholic to Protestant candidates is, on a general average, about one to twenty; this year it was one to forty-five.

St. Boniface College also keeps up its reputation for thoroughness in the Pass subjects. In the French all passed in either first or second class. In Physics Arpin headed the list of 33 Senior B. A. candidates from all the colleges who passed successfully, and Beaupré, the only one in first class in his year, did the same for the 26 successful Junior B. A. candidates, while Albert Dubuc came second. In the second part of the Matriculation, Beaubien took first class marks in Greek, Virgil and Cæsar, and the French subjects for French students.

***China, A New Bishop.***—Father Prosper Paris, Superior of the Mission of Nanking (Province of France) at the Consistory held on April 17, was appointed Vicar Apostolic of Nanking in succession to the late Bishop Simon.

*The situation of Ours*, as we learn from "Chine et Ceylan"—the "Letters" of the Champagne Province—is as follows: The Society has three Missions in China. One belonging to the Province of Champagne in the Province of Tcheu-li, with its head centre at Hien-Hien; one attached to the Province of France, in this district of Nankin, with its head centre at Zi-ka-wei, near Shanghai, and one at Macao in the South attached to the Province of Portugal. Father Hornsby—the only American Priest in China—is in the latter mission. Thus far the only mission that has been disturbed is that of Tcheu-li. This mission is south of Pekin and Tien-Tsin, both of which cities belong to the Lazarist Fathers. It comprises, according to our latest accounts, 1 Apostolic Vicar (Mgr. Bulté), 53 Priests, of whom 48 are Jesuits and 5 Chinese Secular Priests; 11 Coadjutor Brothers; 382 Catechists; 245 Consecrated Virgins who teach the catechism (Vierges catéchistes). The

mission counts 50,000 Christians, there being in 1856, only 9,000. The number of adult baptisms for the past five has been from 1500 to 1700 yearly. Two years ago, Mgr. Bulté wrote: "The difficulties have been so great this past year, the intrigues of the pagans and the secret societies so persistent, the threats of death and the revolutionary placards so multiplied, that it is the almighty power of God alone which has protected us and blessed our labors." It was in this province that the society of I-ho-kinen, or "Boxers," (I-o-kinen signifies "fighters for jnstice and concord." The last word "Kinen" was translated by the English word "Boxers," and the name has spread throughout the world and has become the name by which the society is universally known) began their attacks on the Christians. This society has for its aim "to strengthen the dynasty of Tsing and destroy the foreigners." It was only in 1898 that the society came out as the persecutor of the Christians. On the 31st of August, 1899, they burnt a chapel in care of our Fathers at Ta-lie-tchoang, in November and December they pillaged or burnt five more chapels and robbed many Christian families of their goods. The Christians fought bravely and repelled the Boxers in many of their attacks, and finally by aid of the imperial troops the rebellion was defeated and peace established. The last letters from our missionaries were written in May, when fear was expressed of another outbreak. Since then all communication with the interior has broken off but the telegraph has brought us the news of the

*Killing of two of our Fathers.*—These were Father Modestus Andlauer, and Father Remi Isoré. Father Andlauer was from Alsace, and was fifty-three years old at the time of his death. He had been eighteen years in China and was much loved by the converts. Father Isoré was forty-eight years old, and had also been eighteen years on the Chinese Mission. Towards the close of his theological studies, he asked to be sent to the Zambesi Mission.

"Why prefer this mission?" said Father Grandidier, then Provincial.

"Because it seems to offer more chances of martyrdom."

"If this is your only reason," replied the Father Provincial, "you might turn your preference to China, where persecutions may break out at any time."

"Oh! if it is so, I ask for China."

"Very well; you shall go."

He was but sub-deacon then and was ordained Priest in China. On account of his talents for government he was in 1895, made minister of the section in Koang-pi-fou, and filled this charge at the time of his death. On account of his *savoir-faire* and his knowledge of Chinese customs and the temperament of the people he had acquired much influence.

We have just received, Aug. 15, from Père Mangin, the Father Minister of Père Andlauer, the following additional details:—The two Fathers were killed in the chapel on the 19th of June, towards evening. Their heads

were separated from their bodies and were and are still exposed at the gates of the village which is occupied by two hundred Boxers who have spread terror on all sides. The bodies of the Fathers remain unburied in the chapel in which they were put to death. Nearly all the Christian villages of Ou-i have been pillaged and burned; there has been no effort to repress the Boxers, as all the troops have been sent north against the Europeans, so that the whole northern part of our mission is at the mercy of the Boxers; on all sides there is burning and massacre.

*The Latest*—A despatch from the Rev. Fr. Procurator, S. J., at Amiens to the "Missions Catholiques," which was received Aug. 12, announces the massacre of five Priests and a lay-Brother, all of the Society. Their names are as follows:—

Pères A. Finck, R. Gaudissart, A. Neveux, C. Cézard, V. Gissiger and Frère T. Kieffer.

From another despatch we learn that Pères Denn and Mangin were massacred at Tcheli with three thousand Christians.

With the massacre of Fathers Andlauer and Isoré, this makes nine Fathers and one Brother who have been put to death by the Chinese. All belong to the Province of Champagne.

***Colombière, The Ven. Claude de la.***—The "Congregatio Preparatoria" referred to on page 253 of the present number, was held by the Sacred Congregation of Rites on July 24, at a sitting in the Vatican Palace. The *dubium* concerning the heroic virtues of the Venerable Father was discussed. The result is kept secret; if favorable the next step will be the holding of the "Congregatio Generalis" before the Sovereign Pontiff.

***Conewago, Memorials to Fathers Pellentz and Enders.***—At the Sacred Heart Church, Conewago, on May 27, Memorial tablets to the memory of Fathers James Pellentz and Joseph Enders were unveiled. The tablets are erected on each side of the sanctuary, facing the main door, they are of marble, and beautiful specimens of workmanship. The inscriptions are in Latin, as follows:—

I H S
X
P

REV. JACOBVS PELLENTZ.

MDCCXXVII. MDCCC.

"Securus moritur, fecit se morte renasci;
Non ea mors dici, sed nova vita debet."

JACOBO PELLENTZ E SOC. JESU SACERDOTI
FIDEI · DIFFVNDENDÆ · TVENDÆQVE · CAVSA
MVLTIS · LABORIBVS · EXANTLATIS
HEIC · TVMVLATO

IN · ÆDE · AB · IPSO · E · SOLO · EDVCTA
ET · DIVO · CORDI · JESU · DICATA
SÆCLO · AB · EIVS · MORTE · IAM · EMENSO
SODALES · IGNATIANI · FRATRI · SVO · PP
MDCCCC
R. I. P.

I H S
X
P

REV. JOSEPHVS ENDERS.
MDCCCVI. MDCCCLXXXIV.
JOSEPHO ENDERS SOC. JESU ALUMNO
HVIVS · PAROECIÆ · BIS · MODERATORI
TEMPLVM · CORDI · JESU · DIV · SACRVM
LABORE · ASSIDVO · CARITATE · ANIMI · DIMISSIONE
PLEBEM · DEI · SIBI · DEVICIT
DOCENDO · MONENDO · IPSE · VIAM · PRÆEVNDO
SVBDITOS · PRISCA · FIDE · MORIBVS · INGENVIS
CAROS · DEO · FECIT
LVSTRA · X · AB · AVCTO · TEMPLO
CONLEGÆ · RELIGIOSI · AMORIS · CAUSA · PP
MDCCCC.
R. I. P.

*Cuba, Cienfuegos.*—The Cuban newspapers are still hammering away at Ours. On April 19, the "Diario Cubano" contained a bitter satire entitled "Quousque tandem—A' pagar, Jesuitas, a' pagar!!" The cause of the whole thing is the fact that we pay no rent for the college. So low and vile was the satire that the most modest translation could not be published in the LETTERS. For that reason we will leave it rest in peace. Its last words were "the fulfilment of the law or the immediate expulsion of the black gowns." (The word used in the text was "sayones" an augment of "saya," which is a low name for a soutane.) A week later the same paper once more discharged its Parthian shafts. The new satire was entitled "La ley se cumple —Victoria—Los sayones pagarán"—"the law is fulfilled—victory—the black gowns will pay." We cannot understand what grounds they had for saying this, because not a cent has yet been paid. These attacks are so numerous that no notice is taken of them; and besides the editors of these newspapers are among the lowest of the low. In all probability two ex-Jesuits who reside in the city are the authors of most of the attacks. The leader of the two is now proud of the fact that he is a prominent freemason. He established a college last September, and since then has waged a relentless war against Ours. About a hundred boys, the majority of whom are taught gratis, are in actual attendance. He is revolving vast schemes of conquest for

next year, but he will not be alone in the field. Hitherto, Ours have done little to oppose him, and the result is that he has won over many of our boys. But now the Fathers are preparing for the fray. No definite plan of action has yet been settled upon, but something will certainly be done. His college is almost in the centre of the city, whilst Ours is in the outskirts. This is a disadvantage to us, for those who live in the heart of the city often find it difficult to be in the college at 7 in the morning. In the evening they have to be present at 1.30, at least the preparatory classes, and this is not an easy matter beneath a Cuban sun. Most of the boys attending our college are sons of Spanish parents; few Cubans show up. This is the only college in Cienfuegos in which the pupils are obliged to go to Confession and Communion. All approach the holy table on the second Sunday of every month.

When shall the examinations take place? "That is the question." They ought to come off in the middle of June, but as everything is topsy-turvy this year, the schools may continue till August. However, there are hopes that the examiners will come during the latter part of July. The boys are in blissful ignorance of the state of affairs, and are working harder than ever with the hope of beginning the vacation in the end of June. We are completely at the mercy of the government as regards the examinations. The members of the Cuban institute have everything in their hands; they can introduce whatever changes they wish, and examine when it suits them. This year they published the programme in November when almost three months of the course had passed, and to crown their good work, recently added a new subject, civic instruction, to be studied by those of the fifth year.

The May devotions in our church were well attended. The ceremonies began with the rosary at 7; at 7.15 every evening there was spiritual reading; at 7.30 sermon on Sundays, Mondays, Wednesdays, and Fridays; on Tuesdays a dialogue; on Thursdays an "exemplum Marianum." The sermons of Fr. Leoz were extremely practical, and admirably suited to the audience. The dialogues were written by one of the scholastics, and given by two of the boys. One dialogue was directed against Protestantism, another against free-masonry, a third shot its shafts against the Methodists. The "examples" were somewhat on the style of a novice's "Marianum," minus the exordium and peroration. They were certainly new to me, and not culled from the "refugium novitiorum" the Glories of Mary. In Cuba, the May devotions are known as "Las flores de María," the flowers of Mary. Between the spiritual reading and sermon or dialogue, when the choir sings a hymn beginning "vamos todos con flores á María," a regular procession of little children could be seen, each with a bouquet of fresh flowers, making for the main altar to lay their offerings before a statue of our Lady. Among the audience were to be seen some thirty or forty men every night. This was something unusual, because as a rule they are not church goers. The men on entering or leaving the church never genuflect; they do not even bend the knee

during the elevation at Mass. Every night during May a doughty policeman, armed with revolver, machete and club, used to take his stand at the entrance of the church to keep order, and enforce silence. The Brother sacristan had also to be on guard, and more than once had to beg some noisy individuals to favor us with their absence.

The Sodality of the Blessed Virgin now counts 120. Some 50 others will soon be admitted. The Apostleship has at present 35 bands. It is working first rate. The Society of St. Vincent of Paul for the negroes is doing well also. Father Pascual is working day after day in the hospitals. The number of patients is increasing, although there has not been a single case of yellow fever. Father Saenz who had been out for a few weeks on the missions has just returned. Although some 500 attended his sermons every day in Sagua la Grande, still there were not more than 50 Confessions. In another mission there were only 26 Confessions out of an audience of 300.

One word more. The American soldiers in Cuba are sadly in need of an English speaking priest. I happened lately to visit the camps of those stationed here, one fellow who had just come from Trinidad said to me, "one day I entered the confessional in Trinidad and began to spout away. I had not gone far, when the would be confessor said 'me no speak English.'" Another who recently arrived from Sagua asked if it were possible to go to Confession here. He could not go during the whole year in Sagua. In Cardenas there are 300 Catholics among the soldiers. In the four companies here, there are only 50, all or nearly all Irishmen. I don't think there is even one Catholic chaplain with the army of occupation, some 10,000 men.

It is a pretty sad state of affairs and ought to be speedily remedied.—*J. Buckley, S. J.*

*Denmark. Aarhus.*—A book has just been published by a Protestant on "Aarhus and its Suburbs" in which great praise is lavished on the Catholic church there and the mission which is in charge of our Fathers of the German Province. The writer says,—"the Catholic community has grown out of nothing. There were only two Catholic tailor apprentices in Aarhus and they did not practice their religion. But somewhere abroad there was a priest, named Straeter. He said to himself, Aarhus is a town with a good harbor, it has a future. Something can be done there. So he came hither and now the Catholics are 350; they would be over 800 if many had not been enticed away. There were 88 confirmed by Bishop von Euch on June 4." The writer continues his description for several pages. Aarhus has 45,000 inhabitants. It is the second city of Denmark and the most important site in Jutland. Our Catholic Church is on the best street of the city, a few steps from the railroad station and is an object of admiration for the whole city and country, a proof of the vitality of the religion, which has been always represented to these Protestants as a mummy, or at best, a venerable ruin.—*From the Mittheilungen.*

*Copenhagen.*—Father Amandus Breitung has a letter in the Easter "Mittheilungen" from which we cull the following items:—

There are almost 3000 students in Copenhagen among whom there are five Catholics. These five unite with some former students, now physicians, teachers or in public service, and form a little society of over twenty members—the "Academicum Catholicum." A meeting is held every month with a discourse followed by a discussion. Apologetic subjects are chosen as the chief reason for the society is the need these students find of counsel against the attacks to which they are exposed in these Protestant or even infidel surroundings. Three of our Fathers belong to it. Among the subjects of the discourses have been for example, Tetzel and Indulgence—the Existence of God—Danish Prayer books before and during the Reformation—Darwinism and Evolution—Pentateuch—Criticism—The Origin of the Human Race. One of the students gave an essay on "St. Thomas's doctrine on Slavery." The poet and well known convert Johannes Jörgensen is a member of the society. The need of such an association will be apparent from a glance at those which already exist. Apart from the special societies of students of different classes, Theologians, Botanists, Geologists, etc., there are three great organizations in the university, the radical, more or less infidel "Hudentersámfund," the more conservative "Studenterforéning" and the strict Lutheran "Studenterhjem." Each association has a large meeting hall with reading rooms and restaurant. Father Breitung went to a meeting of the Studenterhjem in company with a converted minister, M. Jansen, who delivered a discourse on the "Unity of the True Church of Christ. After the paper they had a little supper with some Lutheran ministers, followed by a lively discussion, in the course of which he had occasion to point out the true idea of unity for which our Lord prayed and that it was certainly not to be found in Protestantism.

Later he attended a discourse of Johannes Jörgensen on St. Philip Neri, to which the Lutherans listened with great attention. He however has not been able to get an invitation to deliver a discourse before them. The head of the Society would not permit it. A theological circle wished to invite him but the Professor of Church History objected. He said the risk was too great; the Catholics were much more clever in disputations.

The Radicals and Freethinkers of the Hudentersámfund had no such fear. They extended an invitation to Father Breitung to speak on Darwinism and he delivered a discourse before a crowded hall on "Evolution and Darwinism from a Catholic point of view." They listened with the closest attention, though he spoke for over an hour. Then they had some refreshment to prepare themselves for the discussion, which was to last several hours and ended actually at 2 A. M.—the lecture had begun at nine. In the course of the debate one of the objectors said that he thought the Father had omitted the most important point, the question of the origin of man. In response, Father Breitung pointed out that he had felt obliged to keep to the subject chosen,

especially as it was so extensive. It would have been possible to treat the question of man's origin properly only in a special paper which he was ready to prepare if the gentlemen wished to hear it. In the following term, they sent him an invitation and he delivered a discourse on the "Origin and Unity of the Human Race." The debate which followed had gone on until 2 A. M., when the Father gave them a proof from reason for the spirituality of the soul. Objections poured in from all sides and the debate lasted until half-past three. It had never happened before in the history of the Society.

Father Breitung has also had occasion to take part in several discussions of the Studenterforéning which many professors and distinguished men attend. One evening a Protestant Theologian spoke on "The Debt of Gratitude that Natural Science owes to Christianity." He was obliged by illness to leave after his discourse and several took up the cudgels in his defense. As the paper was quite orthodox the Jesuit was able to defend it and was warmly thanked afterwards by the father of the theologian. In consequence he was invited by the association to take part in another discussion a month later. A professor in the university was to deliver a discourse on "Christianity and Medical Science." He began his lecture by a bow to the Jesuit. In the last discussion, he said Father Breitung had said that the doctrine of final causes was the Christian view of nature. This had suggested to him to compare historically the influence of this view and of materialism in medicine and kindred sciences. The debate that followed was on Final Causes and lasted until two o'clock and when they stopped one of the professors complained that the young men wanted to go to bed so soon.

Father Breitung has also had occasion to exercise this "Apostleship of Science" at a meeting of the society for young artists to which he was invited and where he was called upon to refute publicly severe attacks on the Church and Christianity, intended to lead the young men to infidelity.

***England, Oxford.***—Mr. Edward O'Connor, one of the English scholastics of Campion Hall, was in the first class of the recently issued mathematical honor list for moderations. This is the second mathematical first class in moderations gained by Campion Hall within the past two years.—*Londou Tablet.*

*More Honors for our Scholastics.*— Campion Hall at Oxford has again come to the front in the Honor List of the final examinations in the *Literæ Humaniores*. Mr. James Bridge appearing in the first class and Mr. George Kelly in the second. They were both in the first band of our scholastics to study at Oxford and were in their fourth year of residence. This is the first occasion on which any members of the Society have entered for this examination, which includes philosophy, history and scholarship, and their success is for this reason the more remarkable. Mr. Bridge was educated at Mount St. Mary's and Mr. Kelly at Stonyhurst, so both of them made their preparatory studies in our colleges.—*London Tablet*, Aug. 11, 1900.

***Fordham, St. John's College.—The Past Year*** has been notable for the interest the alumni have taken in the college. Ninety-seven attended the annual alumni banquet and besides gave proof in several ways of their attachment to Alma Mater. They founded, in honor of Father Jouin, who had for so many years taught "Evidences of Religion," the Jouin Memorial Medal, contributing $1000 for this purpose; they also contributed for college athletics. The class of '89 contributed the medal for Oratory and Elocution "in honor of Alma Mater and in remembrance of a Reverend Professor." Old graduates frequently visited the college and several showed their confidence in Alma Mater by sending their sons to be educated at St. John's.

*The Fordham Monthly* showed great improvement during the year. The "Educational Notes" were especially remarkable and in view of the attack made upon our system of education, they were very timely. The July number was a double number, filled with illustrations of distinguished alumni, and very appropriately dedicated to the "Reverend President, Officers and Members of the Alumni Association."

*Father Campbell's Address* at the alumni meeting on "Jesuit Education" was printed in the May number of the "Monthly" and was highly appreciated. It was a brilliant defence of the Society by an appeal to facts.—The piety of the students was shown from the fact that several Protestant boys were received into the Church, and a new statue erected to Our Blessed Lady by the students in St. John's Hall.

Father George A. Pettit was proclaimed Vice-Rector on August 20.

***France.***—Father Fine, formerly Provincial of Lyons, has been appointed Assistant to Father General in place of Father Grandidier, recently deceased.

***Father Christopher Genelli.***—"A Catholic poet. Christopher Genelli was born in Berlin one hundred years ago to.day, April 24, 1800. He was the son of Joseph Genelli, a skilful tapestry weaver, brought to Berlin from Vienna by Frederick the Great. His tapestries, which are admired to this day, are so delicate in design and color that they are often mistaken for paintings. Christopher studied theology at the University of Breslau where he was ordained priest, labored some years in the sacred ministry in Silesia, was then appointed Director of the Episcopal Seminary at Pelpin and received some time later a canonry at the Cathedral of Culm. In the year 1842 he resigned his benefices and entered the Society of Jesus at Innsbruck. The political disturbances of 1848 forced him to flee to America, where he became professor. On the point of returning to Germany he died in Cincinnati a victim of cholera, July 17, 1850 (Father W. H. Hill and others say he died July 13). His best poetical production is the epic poem "St. Christopher," published in 1841. "Lyrics" was published in 1840, and "Sacred Songs" in 1847. The gifted historical painter Bonaventura Genelli, author of the mu-

ial paintings in the "Roman House" at Leipzig, was an elder brother of the poet." Germania, April 24, 1900.

Father Genelli is known in the Society chiefly by his excellent "Life of St. Ignatius" which was first published in German in 1848, and has been translated into French and English. He came to the United States with Father Weninger, was assistant priest at St. Joseph's Church, St. Louis, and Professor of Theology and Church History to our scholastics. The weakness of his health brought on melancholia which seems to have impaired his mental faculties. On his way back to Europe, as stated above, he fell sick of Asiatic cholera and died at St. Xavier's in Cincinnati, where his remains are buried in the Catholic cemetery.

*Georgetown, The College.*—There were 146 in the college and 179 in the preparatory school. This is an increase of 13 in the college classes and 44 in the preparatory, total 57, among whom there were 40 boarders and 17 day-scholars and half-boarders. The annual catalogues of the college and preparatory school have this year been published separately. They record the addition of many valuable works to our libraries and museums.—At the annual commencement degrees in course were given as follows: Ph. D. 2; A. M. 10; A. B. 15.

The annual retreat was given by Father Halpin, who also accompanied the seniors to St. Inigo's Villa for their retreat before graduation. A second retreat arranged for graduate students was also conducted at St. Inigo's by Father Shealy.—The dramatic association repeated its success of the previous year by the excellent production of "A Celebrated Case" on December 18. The usual concerts of the Glee Club were held in Washington, New York and Philadelphia.—Prof. Maurice Francis Egan gave a talk on March 21, before the Philodemic Society. His subject was "The Ghost of Hamlet."

*Athletics.*—Success in athletic contests kept alive the interest of the students all year. During the fall the foot-ball team did very well and the base-ball team, which in 1899 was ranked as the best college team in the United States, gained also very high rank this season. A team of three runners was sent to Europe to compete in London and Paris and met with gratifying success. Our boat-crew made its first appearance at an inter-collegiate regatta and though last in the race, as was expected, it surprised people by its good showing. There is great hope of victory for next year.

*Alumni.*—During the summer of 1899 the college had to mourn the loss of two prominent graduates. One was a distinguished lawyer of the South, the Hon. Thomas J. Semmes of New Orleans, La., who had just been elected President of the Alumni Association. He was a man advanced in years, having been graduated in 1845. The second, Mr. John Vinton Dahlgren, was a young man, whose name has been prominently connected with Georgetown since his graduation in 1889. To the munificence of his wife the college owes the beautiful Dahlgren Chapel, in the crypt of which their first child is

buried. On August 18, his funeral was held at the college with most impressive ceremonies and his remains were laid to rest beside his little son. The sermon was delivered by Father Pardow. On Tuesday, November 14, the faculty and students of the University assembled to assist at a Memorial Mass for Mr. Dahlgren. Father Prendergast, who had been his classmate, preached a touching sermon.

The interest of the "Old Boys" in the college was again manifested by the organization of the Pacific Coast Alumni Association, which was effected at San Francisco on May 5. Father Richards was present to the great gratification of the Alumni, which was expressed in the account, sent by the secretary to the *College Journal*.

At the Philadelphia reunion last spring, Archbishop Ryan was the guest of honor and delighted the Alumni by his high tribute to the education given by our Fathers and to the great work they have thus accomplished for the Church.

At the annual meeting of the Alumni Society, funds were assured for the decoration of Gaston Alumni Hall. It was proposed to begin work about July 1. The society strongly advocated the making of May 15, the day on which the "Ark" and the "Dove" landed on the shores of Maryland, the University Day of Georgetown and a day of especial celebration to which all the Alumni would be invited.

*The Observatory.*—The work of the observatory has been continued on the same lines as during previous years.

Two fascicules of Volume III of the "Synopsis of Higher Mathematics" have appeared during the year, as well as several shorter essays in the *Bibliotheca Mathematica*, in the Bulletin of the American Mathematical Society and in other scientific periodicals. Father Hagen delivered two astronomical lectures this year, one before the Philosophical Society of Washington and the other before the Washington Academy of Sciences.

A joint party of six observers from Georgetown and Woodstock went to Norfolk to observe the total Solar Eclipse of May 28. An account of the expedition is given by Father D. T. O'Sullivan in the July number of the *American Catholic Quarterly Review*.

*School of Law.*—As the full course was extended last year to four years, there were but two bachelors of laws at the annual commencement; there were however 70 masters of laws, an increase of 27.

On Saturday evening, May 19, the students of the Law School won a noteworthy victory in debate with the law students of the University of Wisconsin. It was held at the Lafayette Square Opera House which was filled with a very appreciative audience, prominent among them being many noted senators and representatives. The judges were three U. S. Senators, Pettus of Alabama, Perkins of California and Ross of Vermont. The first speaker was a graduate of the college (A. B. '97, A. M. '98, Ph. D. '99) and the last was a graduate of Boston College, master of arts and bachelor of laws of

Georgetown. Two of the speakers were on the debate with Columbian last year. Wisconsin is recognized as the leader of the middle West, having won in oratorical combat with Chicago and Michigan of the West and Cornell in the East. The enthusiasm, with which the audience received the unanimous verdict of the judges in favor of Georgetown can be easily imagined.

*School of Medicine.*—The catalogue records an increase of 18 students; 21 young doctors received diplomas, 11 more than last year. The address to the graduates was given by Professor Daniel R. Brower, M. D., LL.D., a distinguished specialist of Chicago and graduate of our Medical School in 1864. His speech was reminiscent of his professors in early days, on whom he bestowed high praise. His account of the advance made in the school is worthy of record:—

"Think of this school in 1864. with only seven teachers, practically no preliminary requirements, with a two years' course of only four months each, and a trifling examination to secure its diploma; and yet there were good doctors made in those days, for men then, as now, were in earnest. Look at it now: Preliminary requirements of a high grade, over thirty per cent. of your last year's students have a literary degree, a required course of four years, of eight months each and fifty teachers to give you your instruction. This marvellous advance places our Alma Mater in the very front rank of progress in medical education, and we may well be proud of her. Notwithstanding her fifty years of age, she has the vigor and progressive spirit of youth and we know that she will continue the raising of the standards, and if you or I should return here after twenty-five years, I am sure we should find her abreast of the times." The speech concluded with an appeal for the endowment of the Medical School, which on account of its situation at Washington, enjoys the very highest advantages. "The library of the Surgeon General's office is the best medical library in the world. The Pathological Museum of the army cannot be surpassed and the other libraries and museums give splendid facilities for work. And the facilities for clinical instruction here are all that can be desired."

March 22, the first of the new series of Toner lectures was delivered in Gaston Hall by Surgeon General Dr. Geo. M. Sternberg, U. S. A. He spoke on the Bubonic Plague. The institution of these lectures was explained in a letter from Mr. Justice Morris, from which we make extracts. "In April, 1872, Dr. Joseph M. Toner established a Lecture Fund for the purpose of enabling two or more lectures on medical topics to be given every year in Washington. Through several years lectures were delivered but then the matter fell into abeyance, and was intrusted to Dr. Toner's executor. Dr. Toner had always taken a great interest in Georgetown University. He was one of the three men, and indeed the first among them, who had conceived the idea of the establishment of the Law Department of the University in 1870; and he had for many years, and up to the day of his death, donated a gold medal for scientific research in the Academical Department of the Uni-

versity. His Lecture Fund has therefore been transferred to the University to be exercised through its Medical Department, under the triple condition, that one or more lectures of the character designed by Dr. Toner should be delivered in each year, that there should be a free scholarship established in the Medical Department, to be known as the Toner Scholarship, and that the Toner Medal should continue to be given annually for scientific research in the Academic Department."

*Germany.—Feldkirch House of Retreats.* Since the opening of the house, the number of exercitants has been as follows:—

1897—589 priests, 228 students, 78 teachers and 142 others—total 1037.

1898—651 priests, 293 students and 327 teachers and others—total 1271.

1899—698 priests, 332 students, 99 teachers and 314 others—total 1443.

When several directors are employed during the year, it may happen that many exercitants meet the same one year after year. To avoid this, it has been decided that as far as possible one Father each year should give all the retreats. In this way the men are sure to hear a new director the following year. A number of priests make the exercises for eight days every year and four have made them for thirty days.

*Father Gaspar Hoevel*, for the repose of whose soul all in the Society have been recently asked to offer the Holy Sacrifice or their beads, was born in 1831, and entered the Society in 1856. He taught the Short Course at Maria-Laach with eminent success; was Rector of Maria-Laach, succeeding Father Anderledy; Provincial for six years succeeding Father Oswald; Rector of Philosophate at Blyenbeck, and Rector of Ditton-Hall. At the XXIII. General Congregation he was elected Assistant to Very Rev. Father Anderledy for Germany, where he remained till Father Meschler succeeded him at the Congregation which elected our present Father General. He was Rector of Novitiate (not Novice-Master) at Blyenbeck till 1896, then Spiritual Father to the Philosophers at Valkenburg till 1897, when on the eve of Feast of St. Stanislaus, while giving the points to the scholastics, he had a stroke of paralysis from which he never recovered. He died on the eve of the Feast of our Holy Father, July 30, 1900, at Valkenburg.—R. I. P.

*Kircher.* — The tercentenary of the birth of Father Stanislaus Kircher will be marked by the erection of a monument to his honor in the public square of his birth-place, Geisa, in Westphalia. Father Kircher was born in 1602, entered the Society in 1618, was called to Rome where he lived for 40 years and acquired world-wide fame in the natural sciences. His scientific correspondence comprises 114 volumes. Nearly 50 works bear witness to his extraordinary activity in the natural sciences and Egyptology. The famous "Museum Kircherianum" owes its origin to this celebrated Jesuit.—*From the Germania.*

*Wasmann.* — Father Erich Wasmann, by his patient and conscientious observations on [illegible] life, stretching over many years, has become one of the

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great authorities in biology. His books are widely read and discussed, his scientific papers eagerly accepted by the reviews. Though he is, as appears from his books, a passionate lover of his chosen line of work, still he does not pursue it as an end sought *propter se*, but as a means to a higher end, viz., the defence of sound scholastic philosophy. And to a man of his authority a hearing cannot be denied in the camp of our enemies. He has lately furnished to the Imperial Museum of St. Petersburg a collection of ant-tenants (Ameisengäste) and has been elected corresponding member of the Imperial Academy of Sciences at St. Petersburg.

***Gonzaga College*** had during the past year 160 students in attendance an increase of four over the preceding year. The usual plays were given by the dramatic association, a popular lecture in chemistry by the students on May 23, the annual prize debate on March 8. and a prize contest in elocution in June. Gonzaga has been noted of late years for its cadet corps and cadet band. A competitive drill was held in the college hall on April 17. The college still announces its five free scholarships in the Catholic University, and three college scholarships opened to competition.

*The Church* was renovated during the year and decorated by the artistic skill of Brother Shroen, one of our coadjutor Brothers, so that it is now one of the most beautiful of our churches. Bishop Sbaretti, the new Bishop of Havana, was consecrated in the church in February by the Apostolic Delegate, Archbishop Martinelli, and he also celebrated here his first pontifical Mass.—The League under the direction of Father Pardow, is in a flourishing condition. On the first Friday people from all parts of the city flock to the meetings. The third Friday is devoted to the Men's League. It is a most consoling spectacle to see such crowds of our young men gathering rouud the shrine of the Sacred Heart. Congregational singing has been introduced with marked success. On Holy Thursday night the men of the parish organized a guard of honor and kept watch around the repository during the entire night.

***Ireland, Retreats.***—The "Memorials of the Irish Province" No. III, gives the following "List of Retreats" given by the Fathers of the "Irish Province from June, 1899, to June, 1900:"—

SUMMARY.

| | |
|---|---|
| Priests | 27 |
| Seminaries | 4 |
| Brothers | 5 |
| Communities of Nuns | 159 |
| Gatherings of Lay People | 29 |
| Total, | 224 |

Besides Triduums of Renovation not included in above list, many other retreats, in one form or other, were given during the year, viz.: Sodality Retreats in Our Own Churches in Dublin, Limerick, and Galway.

Our Fathers give a large number of important Retreats to Priests and Nuns.

Two facts are worthy of note: (1) The greater earnestness and fervor with which the Retreats are generally followed; (2) Our Fathers are undoubtedly giving excellent Retreats. Many say that the "Exercises of St. Ignatius" are studied more thoroughly, handled more skilfully, and consequently produce greater good in souls, and in proof of this they point to the increased demand for Priests' Retreats.

*Change of Rectors.*—The following changes have just been made: Father Michael Brown, Rector of Clongowes; Father Devitt, the former Rector, is to be professor of moral at Milltown Park. Father Weafer, Rector of Galway; Father Tompkins, Rector of Belvidere; Father Heurey, late Rector of Belvidere, is Rector of Mungret.

***Jersey City.***—*St. Peter's College* had during the past scholastic year 162 students. The dramatic association gave an entertainment in February, the annual prize debate came off in May, and the prize contest in elocution in June. At the commencement nine received the B. A. degree and Dr. Henry Brann gave a remarkable address to the graduates on "The Jesuit Colleges and Harvard University." This address will be found in full in the July number of the "Fordham Monthly."

Father Joseph Zwinge was proclaimed Vice-Rector on August 26.

***Letters of the Province or Assistancy.***—*An Instruction and Approval from Father General.* The new "Cartas Edificantes de la Asistancia de Espafia" open with a letter from Father General, in which His Paternity, after relating the difficulties attending the publication of the "Litteræ Animæ" and the fact that they, even when published at rare intervals, were scarcely ever translated for the benefit of the coadjutor Brothers, approves of the publication in the vernacular and the reading in our refectories of letters from Ours at home and on the missions, such as has been done for a number of years in several provinces. He shows that in this way the desire of our Holy Father that Ours should hear what is being done in different parts of the Society for their edification and for the union of minds and hearts, will be brought about in the best way. Among the suggestions recommended there are two which our own LETTERS have endeavored to accomplish and which it is no little consolation to have approved by the highest authority in the Society. The first is that not merely the letters of one's own Province or Assistancy should be published, but also the principal subjects of the letters of other Provinces and Assistancies, so that a better idea of the labors of Ours throughout the whole Society may be made known. In this way the mind of our Holy Founder will be better carried out. For his intention was, doubtless, that whatever was accomplished throughout the whole Society to the greater glory of God should be read in each of our houses. The second matter is the approval of the *Varia.* Father General writes: "Nihil etiam vetat quominus, præter narrationes longiores, summatim referantur

puncta quædam historica, quæ *Varia* vocari consueverant. Quæ si referantur, curandum est, ut, quantum fieri potest, genuinis et authenticis documentis confirmentur, quæ postea ad historiam Societatis conscribendam inservire possint."

That we may the better carry out this wish of Father General, we ask for the co-operation of Ours throughout the Society. Events which would be edifying and encouraging are constantly taking place in our colleges and churches, and it is the province of the LETTERS to make these known. While grateful for what so many are doing, we would remind others that if they send us accounts of what the Society is doing in their midst, the LETTERS will become more and more valuable and better suited to accomplish that union of minds and hearts which our Holy Founder so desired, and which, in more than one place in our constitutions, he tells us may be brought about by such communications.

***The Missionary Band*** is constituted as follows: Father O'Kane, Superior, Fathers Stanton, Gleason, Cassidy, Wallace, McGinney, and Coughlan. Father Buel goes to his tertianship.

***Missouri Province, St. Louis University. — Scholasticate.*** The only change in the faculty for the coming year is the appointment of Father B. Otten as Professor of Special Metaphysics of the 2d year in place of Father Jas. Finn, who has been named Socius of the Master of Novices at Florissant. The theologians will number 53, of whom 40 will be in the long course and 13 in the short; of the 40 the Rocky Mountains will have eight, New Mexico one, the California Mission two, and the Buffalo Mission one; the last named will have also one representative in the short course. The total in philosophy will be 53, of whom nine hail from the New Orleans Mission, two from that of New Mexico and two from the Maryland-New York Province.

*College.*—Father Jos. Murphy, for the past three years Professor of Rhetoric (Junior) here, has been appointed to the chair of ph2losophy in Detroit College, his successor being Father Thomas Conners. Few other changes in the staff of this college have been made.

*Missionaries.*—As in the past few years, there will be four bands in the field, constituted as follows: Fathers Van der Eerden, Bosche, Dierckes and Donoher, with headquarters at St. Louis University; Fathers Boarman and Magevney at St. Ignatius College, Chicago; and Fathers Mulconry and Shyne at the Sacred Heart Residence, Chicago. Father Corbley, who was on the staff for several years, has been appointed an assistant pastor in the Church of the Sacred Heart, Chicago.—The Fathers of the Polish Province, who had been generously lent for mission work among their countrymen in the United States and whose labors were attended with most gratifying results, have been obliged by failing health to return to Europe. It is hoped, however,

that other recruits, more equal to the task, will shortly replace them in this all-imporiant field.

*St. Ignatius College, Chicago.*—Father W. Mitchell, of last year's tertianship, has been appointed Minister in succession to Father F. Mara, who has been assigned to an assistant pastorate in the Church of St. Francis Xavier, St. Louis. Father J. Lodenkamper, also a tertian of last year, will be Professor of the Rhetoric (Junior) class, succeeding Father W. Harrington who is on the roll of tertians for the coming year.

*St. Xavier College, Cincinnati.*—The post of Professor of the Rhetoric (Junior) class will be filled this coming year by Father M. Eicher, for the past five years Socius of the Master of Novices at Florissant, as successor to Mr. J. Davis, transferred to St. Mary's College, Kansas.—Father M. Leary, late Professor of the Poetry (Sophomore) class, and Father M. McNulty, one of the assistant pastors in St. Xavier Church, are to retire to the schola affectus at Florissant. The latter has been replaced by Father J. Dowling.

*St. Mary's College, St. Mary's, Kansas.*—Father J. Neenan, who is to enjoy the peace and quiet of the tertianship, has been relieved of the trying duties of Prefect of Studies and discipline by Father S. Ryan, lately a tertian.—Fathers T. McKeogh and J. Hill, who have both just completed the 3d year at Florissant, have been appointed Minister of the college and Professor of the Rhetorlc (Junior) class respectively, the former replacing Father C. Shyne, who has been assigned to mission work, and the latter Father M. Stritch, placed on the roll of tertians.—Father B. Kokenge, having been made an assistant pastor in St. Joseph's Church, St. Louis, has been succeeded in the chair of philosophy by Father J. Meloy, who last year filled the same post in Detroit College.

*St. Stanislaus Novitiate, Florissant.*—The Tertian Fathers are to number 35, of whom 12 belong to the Missouri Province, 9 to the Maryland-New York Province, 5 to the Rocky Mountain Mission, 3 to the New Orleans Mission, 2 to the California Mission, 2 to the Canadian and 2 to the New Mexican. —There will be 41 on the Juniors' roll, 23 in the 2d year and 18 in the 1st, all are of this Province, with the exception of two from the Mission of Canada and one from the Rocky Mountains.—The increase of scholastic novices, by the accession of a number who have already entered and of others who are booked for entrance about Sept. 3, is gratifying, as it promises to make up for the deficit of last year.

*The Ordinations* took place on June 25, 26 and 27. Rt. Rev. George Montgomery, Bishop of Los Angeles, in the absence of Archbishop Kain, conferred the Holy Orders. The following were ordained priests on the last day: Martin Luersman, John J. Driscoll, Herman A. Dieters, Thomas Nolan, John P. Coony, Laurence J. Kenny, Joseph H. Dickhaus, Arnold J. Garvy, John F. O'Connor, and Bernard J. Otten, all of the Missouri Province; Augustus J. Bertram, and Conrad Brusten, of the Rocky Mountain Mission.

***New Orleans Misston,*** *New Orleans.*—The new building for the junior pupils of the College of the Immaculate Conception has been completed. The building is three stories and a basement high, constructed entirely of pressed brick, with a marble entrance. The entire height of the building is 65 feet, with 30 feet front and 64 dcpth. It stands on arches and pillars at a height of 17 feet from the ground. The rooms measure 30 x 22 x 13, with two rooms to each floor. Each floor contains a hallway, 14 feet wide. The rooms are separated from the hall by brick walls for additional safety in case of fire. The walls are plastered and wainscoted, slate black-boards put up and ceilings constructed of stamped steel. There are gas and electric lights, and the rooms are heated by a system which will supply fresh, warm air all the time. The building is amply provided with windows, the plan calling for three in each room in front and two on each side, 3 feet 6 inches by 8 feet.

Over the marble entrance is the inscription in Latin, "Faith Seeking Knowledge," and in smaller letters the Jesuit motto, "To the Greater Glory of God." On the angle post of the building, cut in a white marble slab, is the foliowing inscription in Latin: "In the beginning of 1900, at the opening of a new century, built in honor of the Sacred Heart of Jesus, for the purpose of training the youth of this city in the study of the liberal arts, through the munificence of the McCloskey family."

*Ordinations.*—Fathers Macready, Bamber, and Remy were ordained priests on June 6, at Spring Hill College, by Rt. Rev. Edward P. Allen, Bishop of Mobile.

***New York,*** *St. Francis Xavier's College.*—Father David W. Hearn, who has been Vice-President during the past two years, was, on August 18, appointed Rector to succeed Father Thomas E. Murphy, who becomes Prefect of Studies at Holy Cross College. Father Clarke, recently Rector of St. Joseph's, Philadelphia, succeeds Father Hearn as Vice-President. Most of the Fathers retain the same positions they held last year.

Five scholastics have come to us from Woodstock, and two from other colleges.

*The Past year.*—We have just closed a very successful year, the number of students exceeding that of the previous year by forty-five. The year was somewhat remarkable for the active interest taken by the students in the different college societies, which are all in a flourishing condition. Among the material changes might be mentioned some extensive additions to the electrical equipment of the stage in the college theatre, making it the best appointed amateur stage in the city. Extensive changes have also been made in the scientific department on the fourth floor of the college building, with the result that we now have a large, commodious, and well lighted lecture room and a physical laboratory capable of accommodating forty students.

The prospects for the coming year are very bright. Four scholarships in

the College and eight in the Preparatory Department will be awarded upon competitive examination. Up to date there have been 85 applicants for the Preparatory School Scholarships.

*The Xavier.*—The College Journal had its most successful year since its foundation. It was enlarged and the style and character of the students articles much improved. The alumni and the students gave it loyal support.

*The New Parochial School* is completed and will be blessed by His Grace, Archbishop Corrigan, on Sunday, September 9. The sermon on this occasion will be preached by Monsignor Edwards. The new building is one that we can afford to be proud of. It is situated in West 17th St., between Sixth and Seventh Avenues. It is 79.5 feet wide, 92 feet deep, and four stories high. The materials are vitrified brick of a yellowish brown color and buff lime-stone granite, the framework being of steel. The two lower stories are of stone. The columns are of polished granite, and the ornamental tablets of terra cotta. Although in one building, the rooms for the boys are entirely separated from those of the girls, each department having its own entrance and staircase. In the basement are two large play rooms. The ground floor is arranged as an assembly hall, capable of holding a thousand persons. The offices of the principals are on this floor. The ventilation will be perfect, as there is an air shaft twenty-five feet square extending in the middle of the building from the assembly hall to the roof. There is a roof garden for the use of the children, for recreation in fair weather. The building will afford accommodation to one thousand pupils. The boys of the grammar grades will be taught by the Christian Brothers; the smaller boys and the girls by the Sisters of Charity.

*Messenger Office.*—Father Owen Hill goes to St. Joseph's, Philadelphia, as Vice-President, and Father F. Lamb to his tertianship at Florissant. Fathers Campbell and Lynch take their places.

*St. Ignatius Loyola*, 84th Street. — During the month of June three beautiful statues of Carrara marble which adorn the new Lady altar in the Church of St. Ignatius Loyola, Park Ave. and 84th St., was unveiled. The altar itself is a splendid piece of art constructed in the Italian Renaissance style of the 16th century, strictly in harmony with the style and magnificent proportions of the church. It is placed in an apse in the northwest corner of the sanctuary. The material is richly variegated Pavonazzo marble inlaid with Numidian and Sienna marble bands. The front of the table is decorated with a beautiful monogram of the Blessed Virgin, executed in gold mosaic. The altar rises about 20 feet by 12 from the white marble platform which is elevated on three marble steps. The back of the altar is composed of three niches, the middle one of which is flanked by two finely polished Corinthian columns of exquisite design. These niches were destined to receive the three beautiful statues, which will be exhibited for the first time on Sunday night.

The middle figure of the group represents the Mother of God, the Virgin

and Child in little more than life size, in all her heavenly sweetness and motherly dignity. Overhead may be read in gold, inlaid in marble, the legend: "Mother of God." In the niche to her right is Isaias, the prophet of the Incarnation, with long flowing beard, heavily draped in his prophetic cloak, bearing in his hand a scroll on which are inscribed the words of the prophecy: "A Virgin shall conceive." On the left is St. Gabriel, the Angel of the Annunciation, holding in his left hand a lily, the emblem of purity, his right resting on his heart, while he delivers to her the divine message: "Hail, full of Grace." The unity of the group is perfect: Mary, the Mother of the Word Incarnate, foretold by the prophet and saluted by the angel. The execution is exquisite and the setting of the immaculately white figures in the sombre mottled Pavonazzo marble produces a very fine effect. The ensemble will doubtless be classed among the better productions of American sculpture and architecture.

The statues are the work of Joseph Sibbel, the well known New York sculptor. The altar was constructed by Messrs. Batterson and Eissle, under the direction of Architect William Schickel. The altar with its entire outfit is the generous gift of Mr. C. F. Cronin.—*James Conway, S. J.*

*A New High-Grade Catholic Day-School.*—Father McKinnon has issued the following circular:—

The School, now in course of erection at the corner of 83rd Street and Park Avenue, will be opened, under the direction of Fathers of the Society of Jesus, on Monday, October 1st, 1900. The object of this School will be to fit boys for College. Its course of studies will, therefore, include the branches usually taught in high-grade Preparatory Schools, with special stress on Latin, Greek and Mathematics, as the time-approved instruments of mental culture. The hope is entertained that the friends of higher Catholic education will give substantial proof, as some have already done, of their sympathy with this undertaking.

***Philadelphia, St. Joseph's College.—The Past Year.*** Owing to the unfinished condition of the class-rooms in the new building, the classes of the college were not opened until Sept. 18, 1899. On that day 262 students were present, and, by the end of November, the number had risen to 280. As we closed last year with only 144, there was an increase of nearly 100 per cent. This was in great measure due to the introduction of grammar or preparatory class for those who failed to pass the entrance examination. Still, apart from this class, the number of students is 45 higher than at any time during the year 1898–'99.

*Dedication of the New Building.*—On Friday, February 23, the new building was blessed and dedicated by Archbishop Ryan. The college auditorium was crowded, more than twelve hundred people being present. Speeches were made by Rev. Father Rector, Joseph V. Crowne, A. B., '96, and His Grace, the Archbishop. The Dedicatory Ode was written by Rev. M. J.

Byrnes, S. J., former Professor of Poetry. The Archbishop at the close of his address called on Father Villiger to speak. Tremendous applause greeted the venerable Father as he rose in response to the invitation. Father Villiger congratulated St. Joseph's on the great progress made and wished it every success in the future. After the formal exercises of the evening, the Archbishop went in procession through the building, blessing it according to the Ritual. Class-rooms and corridors were then thrown open for inspection and for nearly an hour were thronged with delighted visitors. A description of the building is in preparation for the LETTERS.

*College Play.*—On Shrove Tuesday, February 27, the Dramatic Association gave a very creditable performance of "The Rivals." The play had been postponed from the Christmas holidays, the auditorium not being ready for use. The delay was turned to profit and the result, according to the universal verdict, was a truly artistic performance. Neat souvenirs, printed in crimson on a gray ground (crimson and gray are the college colors) were distributed during the evening.

*Annual Retreat.*—The annual retreat to the students was given on March 20, 21, and 22, by Rev. Henry Moeller, S. J., of Florissant, Mo. By his earnestness and eloquence the Reverend Father quite won the boys and apparently made a deep impression on their hearts. Much earnestness and piety was observed on the part of the students and we have every reason to think that the retreat has been productive of much good. At the close of the retreat the students heard Mass and received Holy Communion in a body. After the Mass breakfast was served in the college gymnasium.

*Church of the Gesu.*—Class for non-Catholics. On January 30, a class for non-Catholics was begun, under the auspices of the League of the Sacred Heart. Meetings are held every Tuesday evening in the Academic Hall of the college, and such topics as the Rule of Faith, the Primacy, Confession, Purgatory, etc., are discussed. Promoters and Associates of the League are requested to bring the class to the notice of their non-Catholic friends. Eighteen were present on the first night. The average attendance is now fifty and ten have already asked to be received into the Church.

Father Cornelius Gillespie was proclaimed Rector on August 22.

***Philippines, Father Algué's Address at Woodstock.***—As mentioned at the end of our last number, on April 29 Father Algué gave an illustrated lecture on the Philippines before the Woodstock Community. Questions were written out to which he gave in substance the following answers:—

By the Friars of the Philippines are meant the Dominicans, Franciscans, shod Augustinians and unshod or Recoletos. The Benedictines, Capuchins, Jesuits and Lazarists are not classed with the Friars. Thus limited, there are about 2000 Friars. In connection with the assistance of the secular clergy

they take good care of their parishes, as shown by the fact that very few Filipinos die without the sacraments.

The schools under Spanish rule were supported by the government and were Catholic schools, and were consequently legally under the supervision of the Friars or secular priests.

The reports about the great amount of property held by the Frias have been grossly exaggerated. They do not own more than ten per cent of the property, though they own more in certain provinces and less in others. In Cavité and Bulacan they own more than half of the province, and it is well to remember that Cavité was the hot-bed of the revolution, where the leaders used to excite the people by telling them that by getting their freedom they would get the property of the Friars. As a matter of strict justice the property the Friars acquired is theirs, and they managed it as good landlords, better doubtless than the seculars did, though in some cases they may have been a little harsh.

The accusations against the Friars have been greatly exaggerated. There is ground for some charges and the existence of these grounds makes it difficult for good people to answer the exaggerations. Individuals are to be blamed and not the Friars as a class, so the fault should be put only on some few unworthy members, such as will be found in every human institution, and such as existed even among the twelve Apostles chosen by Our Lord Himself.

The leaders of the revolution are much more opposed to the Friars than the people, and to succeed more surely, these leaders in their attacks on the Friars, commonly made use of natives from distant places to whom the Friars of this locality were strangers.

There are about a thousand secular priests, who are all natives except a few canons of chapters. For this reason there is not so much opposition to them.

The Filipinos are intelligent; the lower class not as intelligent as the Europeans, but the upper class quite as intelligent. They prefer clerical to manual work, and for this reason are sometimes judged to be rather lazy than industrious. They are excellent draughtsmen and have a fine talent for music. They are very desirous to be educated, and the Protestants will probably make use of this to get hold of them. In the more civilized districts more than half of them can read and write.

As to religion, the Filipinos are practical Catholics, but easily led. Many of the better educated among them are opposed to the Church, but there is a strong party among them in favor of it. They would probably give some support to the parish schools were they called on and made to see the importance of them.

Much has been said about the desecration of the churches, and there have been cases of desecration. However there does not seem to have been any

desecration by official order, though one case is known where spoliation of Church property was effected by a Catholic officer.

The American soldiers have given scandal by drunkenness, a vice into which the natives never fall.

There was a great number of small drinking places found by the Americans —small drinking shops, because they would have a few bottles of wine and a bottle of gin, and this amount would last for a month. The natives, when they took the rum, took only a very small glass, only three or four teaspoonfuls. Drunkenness was never known, except among the savages.

When the Americans arrived, the natives tried to dissuade the soldiers from drinking much rum, saying that a small glass would do the soldiers good, but more would do them harm. The soldiers disregarded this advice and gulped down large glasses, and drunkenness has prevailed among the soldiers, such as was unknown before.

Some of the Catholic soldiers especially among the volunteers give edification, but many seem to act as if they had left their religion in the United States.

As to Aguinaldo, it is false that he was educated by our Fathers. He has a number of our students with him, but he himself was never in our college.

Father Algué answered a number of other questions which have already been answered in our columns, especially in regard to the work done by Ours in Manila and Mindanao. He concluded by saying there was need of American priests and scholastics at Manila.

Father Algué sailed for Europe from New York on June 14. He will visit Paris to purchase instruments for his observatory and will return to the United States about the middle of September. Father Clos remained at Georgetown to supervise the printing of the book describing the Philippines, compiled by our Fathers and printed by the Government; this work is nearly completed.

*The Latest from Mindanao and Manila.*—Father Clos writes us that last March or April, Fathers Bitrain and Giralt visited all our missions on the western, southern, and eastern coast of Mindanao, and in every place they were asked very earnestly to remain. The American officers also urged them to stay because they saw that the Fathers being there, all the natives, who through fear of the American troops, had remained in the mountains, came down to the towns on the sea shore. Missionary work has therefore been resumed again, and some of our Fathers have been sent to Mindanao. Fathers Bitrián and Bennasar with Brother Perez have gone to Zamboanga; Fathers Vallés and Peruga with Brother Lluch to Caraga; Fathers Llabera and Heros with Brother Beaumonte to Butúan; Father Parache and Brother Gairolas to Surigao; and Fathers Gisbert and Martin with Brother Morros to Dávao.

About the colleges at Manila I am told that they have 300 boarders and 700 day scholars in the Ateneo Municipal; and in the Normal School 70 boarders and 400 day scholars.

***Rocky Mountain Mission.***—Father George De La Motte has been appointed Superior of the Rocky Mountain Mission.

***Rome, Items from Father Thos. Hughes.***—Father Hughes, who has been summoned again to Rome and is now at the Pio-Latino, writes us under the date of June 2. Rev. Father General was laid up with high fever during some seventeen days, at the end of May and the beginning of June. As soon as the warm weather begins, which has been very tardy in arriving this year, his Paternity is required to leave Rome and recuperate elsewhere. Our house at Fiesole has been leased out for a term of years to a community of English Sisters, who use it for a sanitarium.

Our establishments in Rome have but little accommodation to spare. Fathers Grisar and the Bollandist Van Ortroy, stay at the "Civiltá Cattolica." Five archivists or writers are accommodated at the South American College, called the Pio-Latino-Americano. We have the top of the house to ourselves, with a reference library of considerable value, gathered during these late years. Father Tacchi Venturi attends to certain business concerns, on behalf of the rest, ever since Father Pollen left for London a year ago. Father Gaillard is still as busy as he was four years ago, engaged in a special line of research and of writing. Father Cervos, of the Monumenta Historica S. J., Madrid, has been here, some half a year, making investigations in the archives for his colleagues, whose headquarters now have been removed from Isabel la Catolica, in the city of Madrid, to the fine college of Chamartin, which lies outside in the suburbs. It is there that Father Astrain goes on with his Spanish history; though he has spent some time in Rome, since last I wrote to you from here. Father Louis Schmitt arrived here at the end of April, a few days before myself, to engage in certain researches for the general good, in archives which have been opened to us now for the first time. He had been stationed at Exaten for many years, doing service for the secretary of the Society as well as for his province. These are my neighbors on the top floor. In the rest of the community, Father Dominic Palmieri, the theologian, is almost the only one left of those who resided here five years ago. And there are besides nearly one hundred South American clerical students. Mgr. Poletto, the distinguished lecturer on Dante at the Apollinare, has just finished his annual course, and left the college, as usual, for the summer.

Of our writers and historians elsewhere I know very little. The French and German histories, with corresponding researches, are moving on, I believe, at an even pace. But I could not venture to mention names; or say, how many are occupied respectively. I know still less of what is going on

in other directions. Without pretending to speak with adequate knowledge of the case, I have seen enough to discern that there is one difficulty, which seems perhaps a little curious. It is that the limit of age, to which work of this kind is adjusted, comes within a narrower compass than might at first sight appear. It is clear that a young man might find too much difficulty or too much facility in saying things, which, at a maturer age, would be neither specially easy nor specially difficult. On the other hand, the span of mature years is covered so quickly that, if the work be not expedited, a writer may leave only piles of papers for others to use or to abandon, and may carry his mental accumulations with him thither, where he will publish no more.

One measure adopted is destined to save much time and labor. It is that of photographing documents, instead of copying them. Some of our men have done phenomenal work already with the photograph. This system has besides the advantage of saving, in fac-simile, the original documents, so many of which are crumbling into dust.

The mention of accommodation for writers reminds me of the new house for our German writers, in the old city of Luxembourgh. Father Huonder, editor of the Katholischen Missionen, exercised his usual courtesy and kindness in showing me much of the house and surroundings during a very short time. I think it would give pleasure to many of your readers, if you procured for them an account from Luxembourgh of how the German Province has made provision for the Fathers of the Stimmen at least. Many of the other writers, on Scripture etc., are at Valkenberg.

***Sacred Heart, Religious of the***—(Dames du Sacre Cœur) *allowed to follow the Kalendarium S. J.* From the following decree, one of the last acts of Cardinal Mazzella, it will be seen that Ours and the secular clergy also, can follow our Ordo for Mass in the chapels and oratories of the Religious of the Sacred Heart.

DECRETUM SOCIETATIS SORORUM A SACRO CORDE JESU.

Suprema Moderatrix Societatis Sororum a Sacro Corde Jesu, piis earumdem votis obsecundans, quæ ex Instituto Sanctos ac Beatos Cœliteo Societatis Jesu peculiari devotionis studio prosequuntur, Sanctissimum Dominum Nostrum Leonem Papam XIII. humillimis precibus rogavit ut in Ecclesiis atque Oratoriis ad ipsas Sorores ubique pertinentibus Sacro-sanctum Missæ Sacrificium in posterum celebrari valeat a Sacerdotibus e Clero tam Sæculari quam Regulari ibidem Sacrum facturis juxta Kalendarium ac Proprium Missarum memoratæ Societati Jesu concessum. Sacro porro Rituum Congregatio, vigore facultatum sibi specialiter ab eodem Ssmo Dno Nostro tributarum, benigne

precibus annuit: servatis Rubricis necnon Decreto hujus Sacri Consilii diei 9 Decembris, 1895. Contrariis non obstantibus quibuscumque.

Die 29 Januari, 1900.

Locus sigilli.

Infrascript:
*E. Card. Mazzella, Præf.*
*D. Panici, Secr.*

Concordat cum originali.
Parisiis, die 28 Februarii, 1900.
✠ *Fr. Card. Richard,*
*Arch. Parisiensis.*

*Their Vows may be made and renewed during Mass.*—In virtue of another decree, which we subjoin, it will be seen that these religious may continue their custom of pronouncing or renewing their vows during holy Mass.

DECRETUM SOCIETATIS SORORUM A SACRO CORDE JESU.

Suprema Societatis Sororum a Sacro Corde Jesu Moderatrix Sanctissimum Dominum Nostrum Leonem Papam XIII., humillimis precibus rogavit, ut minime obstante generali Decreto S. R. C. diei 27 Augusti, 1894, quoad solemnem votorum professionem eorumque renovationem peragendam infra Missæ Sacrificii actionem in Ecclesiis, sive Oratoriis ipsiusmet Societatis liceat continuare usum Cæremonialis, quod pro cunctis sacris functionibus haberi solitio in ejusdem Societatis Ecclesiis, ab eadem Sacra Cong'ne die 29 Martii, 1851, approbatum fuit. Sacra porro eadem Congregatio, vigore facultatum sibi specialiter ab eodem Ssmo Domino Nostro tributarum, benigne precibus annuit. Contrariis non obstantibus quibuscumque.

Die 9 Februarii, 1900.

Locus sigilli.

Infrascript:
*E. Card. Mazzella, Præf.*
*D. Panici, Secr.*

Concordat cum originali.
Parisiis, die 21 Martii, 1900.
✠ *Fr. Card. Richærd.*
*Arch. Parisiensis.*

As Ours are often called upon to say Mass in the chapels of these religious, we subjoin :—

SUMMA INDULTORUM S. SEDIS PRO SANCTIMONIALIBUS SS. CORDIS JESU.

(1) Probatur Cæremoniale, prout jacet (29 Mart., 1851), et nominatim quoad modum votorum (9 Feb., 1900).

(2) Ordo Societatis Jesu observandus est in omnibus ubivis Soc. ecclesiis et sacellis a clero sæculari et regulari (29 Jan., 1900).

(3) Prima Fer VI^a. cujusque Mensis non impedita, Missa votiva "Egredimini" (13 Jan. et 23 Jun., 1853).

(4) Conceditur Missa votiva Imm. Concept. singulis sabbatis non impeditis (19 Jan., 1854).

(5) Festum Patrocini S. Jos., ut ejus Sancti festum principale (14 Mart., 1872).

(6) Privilegium transferendi Festum SS. Cordis in diem sequentem, si proprio die impediatur (22 Jun., 1832; 6 Jul., 1853).

(7) Festum B. Margaritæ Mariæ 17ª Oct., nisi occurrat festum 1a vel 2a classis.

(8) Festum "Matris Admirabilis" (20 Oct.) cum Missa de Puritate Ejusdem, limitate concessum 3 Aug., 1883, extensum est ad omnia sacella et omnes Missas (9 Jun., 1893).

(9) Festum Præsentationis B. M. V. (21 Nov.), sub ritu dupl. 2a classis (24 Feb., 1859).

(10) Festum Concept. Imm. proprio die celebrandum, etiamsi incidat in Dom. 2am Adv. (23 Aug., 1850).

(11) Extenditur ad omnes domos privilegium trium Missarum et Communionis in Media Nocte Nativitatis Dni (17 Mart., 1848).

Cætera prout in Ordine Soc. Jesu.

***Society.***—*Average Age of those Dying in the Society during 1899.* The "Catalogus Defunctorum in Societate Jesu" gives as the number of those dying in the Society during the year 1899, as follows: Fathers 152; Scholastics 32; Brothers 76; in all 260. There is a mistake in the addition as the Fathers given number only 151; besides F. Josephus Larrauga, who died Aug. 1, is marked *Schol.* instead of *Coadj.* This makes the Fathers 151 and the total 259. The average age of the Fathers who died was 61.13; of the Scholastics 25.78; of the Coadjutors 62.50; of all 57.17. The oldest to die was Father Justinus Boubée of the Province of Toulouse, who had completed within two days his ninety-fourth year.

Father Sykes, in the July "Letters and Notices," from a list made from the catalogues of all the provinces, except those of Sicily, France and Mexico, finds the average of the deceased in 1899 as 55¾ years. This catalogue list of the dead is not complete, as some catalogues are published before the end of the year. Our average is made from the Catalogus Defunctorum S. J., and comprises 259 deaths instead of the 244 Father Sykes found from his catalogues. This will explain the discrepancy in the two averages.

***Spain.***—*Cartas Edificantes de la Asistencia de España.* We have received from Oña the first number of these "Letters" of the Assistancy of Spain. It contains letters from the three Spanish Provinces and from their missions. An instruction from Very Rev. Father General about "Las Cartas Edificantes" appropriately opens the number, it is referred to in the *Varia* under the heading "Letters." The number closes with a necrology. We welcome this new addition to the growing list of Province Letters, and we are especially pleased that it comes from the land of our Holy Founder

from which in the past it has often been difficult to get information of Ours. Much of the news contained in this number, especially from Cuba and the Philippines, has already appeared in our LETTERS, but we hope to glean from the next issue, which is promised to be ready soon, interesting and edifying facts for our readers.

***Troy.***—Our church and residence at Troy were given over to the Bishop of Albany on June 26, much to the regret of the people. The prospects of opening a college there did not seem sufficiently encouraging, so it was judged by Superiors that Ours had better withdraw. We hope to publish in a future number of the LETTERS an account of the work of Ours during the fifty years they labored in Troy.

***Worcester.***—*Holy Cross College* has kept up the past year its large numbers in the college classes. The graduating class numbered 46, the largest class the college has ever sent forth, and the Freshman class was unusually large—72. The "Critic" was given by the dramatic society, and the two debates came off as usual. Lectures were given to the students by Mgr. Conaty and Henry Austin Adams. The commencement speeches of the students were noticed by old graduates as being exceptionally able, and, moreover, possessing a spirit of piety, which was greatly to the credit of the college. The alumni meetings during the year were well attended and much enthusiasm was shown in the speeches, especially on account of the action of Harvard in debarring the graduates of Holy Cross and Boston College from the Harvard Law School.—During the year a Teacher's Bureau was established at the college for the convenience of those who employ or appoint teachers, and for the benefit of graduates of the college, who, year by year, are taking up teaching as their profession. By means of this bureau, several young graduates have already secured satisfactory positions and many others have received information which will go towards insuring success in their chosen professions. A circular was sent out to all the alumni announcing the establishment of the bureau and an immediate effect of it was the gratifying assurance that, notwithstanding difference of views, there is a substantial bond of sympathy uniting the alumni among themselves and to the college.

We copy this last item from the "Holy Cross Purple," which throughout the year has kept its place as one of our leading college magazines.

***Zambesi Mission.***—We learn from the "Zambesi Mission Record" that, although Ours have suffered much inconvenience from the war, and the price of provisions have much increased, no harm has come to the mission nor to any of our Fathers. At Bulawayo things are going on as usual, and at Chishawasha there is every reason to anticipate a steady growth of

the mission. At Salisbury a fine Gothic church has been completed. Indeed the only serious misfortune that has overtaken the missions in Rodesia is the total destruction by fire of the large church at Empandeni, which leaves the native Christians without any building to worship God. At Our station in Cape Colony the effects of the war are scarcely felt. St. Aidan's College at Grahamstown is flourishing and has issued the first number of a college magazine called "St. Aidan's College Record." Altogether, writes one of the Fathers in May, reviewing the present situation in the Zambesi Mission, there is reason for much satisfaction. When we consider the terrible conflict which has now been raging in the sub-continent for seven months, and has caused such untold misery to tens of thousands, and so much interruption of work, we cannot but feel sincerely grateful, that in spite of everything, our work continues to go on much as it would in time of peace.

***Home News.***—Woodstock at the present time has in its community 164, divided as follows: Faculty 18; Long Course Theology 51; Short Course 20; Philosophers 50; Brothers 25. There are 15 more students than last year. Of the theologians 28 are from New Orleans; 3 from New Mexico; 1 from Missouri; 1 from California; 2 from the Buffalo Missson and 36 from Maryland–New York. All the philosophers belong to Maryland–New York. There are no changes in the theological faculty. In philosophy, Father Casten teaches the first year; Father Dawson, physics; Father John A. Brosnan, chemistry and first year mathematics; Father Hedrick, besides third year mathematics, geology and astronomy, teaches the advanced course of the first year mathematics. Father Walker is procurator, Father Harlin his predecessor has gone to Jamaica.

*The Ordinations* took place on June 26, 27, and 28. Cardinal Gibbons conferred Holy Orders on each of these days. Thirty received minor orders, and the following were ordained priests: Francis de S. Howle, John J. Neary, Lalor R. McLaughlin, Philip M. Finegan, John F. O'Donovan, Augustus J. Duarte, William J. Brosnan, Jeremiah Cronin, for the Maryland–New York Province; Francis X. Twellmeyer, John McCreary, Edward I. Fazakerley, Henry A. Devine, Patrick Cronin, Oscar Wocet, for the New Orleans-Mission; William A. Lonergan and Ferdinand Troy, for the New Mexico Mission; Henry D. Whittle for the California Mission.

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*The following items came too late to be put in their proper place:—*

***Baltimore, Loyola College.***—The College Year opened with upwards of 200, the maximum number for the year reaching 210. Besides, there were 30 in the Postgraduate Course attending lectures twice a week by Rev. Father Brett on Metaphysics, Ethics, Public Right and Political Economy. Of these some received the degree of A. M. and others the degree of A. B. in Course. —On Oct. 5, His Eminence, the Cardinal, formally blessed and dedicated the new college and the ceremony was followed by appropriate musical and liter-

ary exercises, the Cardinal making an address of congratulation and paying the highest compliments to the work of our Fathers in Baltimore and throughout the State of Maryland from its earliest settlement.—In November, the grand Fancy Fair for the new college was quite successful, in fact successful far beyond expectations considering the number of church fairs and benefits in progress at the time. This fair was held in the gymnasium and during it, the class of physical instruction under Professor John C. Doyle was suspended. Efforts were made to organize a literary and athletic club among the graduates and old students but the movement started at an inopportune time and failed temporarily. It will probably be started again in the fall.—The College Library has been moved to its new quarters over the hall in the Monument Street wing. Nearly all the books have been catalogued according to the Dewey Decimal System introduced by Mr. J. D. Butler, assistant librarian. The Students' Library occupies most of the wall space in the Debating Society's Assembly Room on the first floor.

The membership of the Apostleship of Prayer in the College Centre was 184. Father Brady was Director of the League and Mr. H. W. McLoughlin assistant.

The two plays of the year were very successful in every respect. They were *Sebastian*, performed in February and *The Mikado*, in May.

The Mikado was repeated as part of the exercises for undergraduate night. Both on this and on graduation night the capacity of the large hall was taxed to the full. Three received honorary degrees. Five received the degree of A. M. and four A. B. in Course, besides the six graduates of the class of 1900. —There are now seventeen founded scholarships of which nine will be open to competition at the examination Sept. 5.

The lower church has been renovated.

***Frederick**, The Novitiate.*—Up to September 1, 24 scholastic, and 5 coadjutor novices had entered for the present year. Of the former Boston College gives 12; Holy Cross 3; Fordham 2; St. Francis Xavier's 1; Loyola 1; Philadelphia 1; St. Laurent, Canada 1; St. George's College, Jamaica 1; Boston Latin School 1; Portland High School 1. There are 23 scholastics and 1 coadjutor in their second year noviceship. There are 36 juniors; 7 in first year, 13 in second year, and 16 in third year. Six more scholastic novices are expected by Sep. 8. Since the publication of the last catalogue there have been four deaths and thirteen defections, so that the augmentum of the province promises to be large—about eighteen.

*The New Novitiate, St. Andrew-on-Hudson.*—Work is progressing rapidly, the excavation is finished, the foundation laid and the building is going up. The address is:

*St. Andrew-on-Hudson,*
*P. O. Box* 523,
*Po'keepsie, New York.*

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Father William Banks Rogers was proclaimed Rector of St. Louis University on August 30.